संस्कृत-काव्य-तरङ्गिणी

संशोधितं संस्करणम्

(कक्षा 12 के लिए पाठ्यपुस्तक)

संपादक

प्रो० सत्यव्रत शास्त्री

एन सी ई आर टी
NCERT

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
National Council of Educational Research and Training

इस पुस्तक का प्रथम संस्करण राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद् की अनुमति से जुलाई 1977 में श्री महावीर बुक डिपो, नई सड़क, दिल्ली 110006 द्वारा प्रकाशित हुआ। प्रस्तुत संशोधित संस्करण राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद् द्वारा प्रकाशित किया गया।

प्रथम संस्करण
जुलाई 1977 : श्रावण 1899

संशोधित संस्करण
जुलाई 1982 : आषाढ़ 1904

P. D. 5T—GLA

आवरण छायाचित्र : चन्द्रप्रकाश टंडन

मूल्य : रु० 3.30

प्रकाशन विभाग में श्री विनोद कुमार पंडित, सचिव, राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्, श्री अरविन्द मार्ग, नई दिल्ली-110016 द्वारा प्रकाशित तथा सरस्वती प्रिंटिंग प्रेस, मौजपुर, दिल्ली-110053 में मुद्रित।

प्रस्तावना

संस्कृतस्य महत्त्वमस्माकं शिक्षाव्यवस्थायामनुभूय विद्यालयेषु संस्कृतशिक्षणार्थमुपयुक्तपाठ्यक्रमतदनुरूपपाठ्यपुस्तकादिशिक्षणसामग्रीणां च विकासक्रमे राष्ट्रियशैक्षिकानुसन्धानप्रशिक्षणपरिषदः सामाजिकविज्ञानमानविकीशिक्षाविभागेन पञ्चमवर्गादारभ्य द्वादशवर्गपर्यन्तं आदर्शपाठ्यक्रमं निर्माय संस्कृतपाठ्यपुस्तकानि प्रणीतानि । अस्मिन्नेव क्रमे प्रो० के० राघवन् पिल्लई महोदयानामाध्यक्ष्ये संस्कृतसम्पादनमण्डलमेकं 1976-77 वर्षावधौ गठितमासीत् । अस्यमण्डलस्यैव निर्देशने दिल्लीविश्वविद्यालयस्य संस्कृतविभागाध्यक्षैः प्रो० सत्यव्रतशास्त्रिमहोदयैः परिषदनुरोधेण नवीनशिक्षापद्धत्यनुसारेण उच्चतरमाध्यमिकच्छात्रेभ्यो प्रमुखेभ्यः पद्यग्रन्थेभ्यः प्रतिनिधिभूतान् पद्यान् संकलय्य विशदभूमिकाटिप्पण्यादिना समलङ्कृत्य प्रस्तुतं 1977 खृ० **संस्कृतकाव्यतरङ्गिणी** नाम पद्यसङ्कलनमेकम् । एतदर्थं संपादनमण्डलम्, अस्याध्यक्षाः प्रो० पिल्लईमहाभागाः, सम्पादकाः प्रो० सत्यव्रतशास्त्रिमहोदयाश्च अस्माकं नितरां । धन्यवादार्हाः ।

पद्यसङ्कलनमिदं छात्राणां कृते उपयुक्ततरं भवेदिति उद्दिश्य विगतपञ्चसु वर्षेषु अस्याध्यापने प्राप्तानुभवान् विशेषज्ञानाञ्च परामर्शान् सम्यग् विचार्य प्रस्तूयतेऽधुना पुस्तकस्यास्य **द्वितीयं संशोधितं संस्करणम्** ।

अस्य पुस्तकस्य योजनाप्रभृति विविधकार्यसम्पादनाय परिषदः अनुभवी प्रवाचकः डा० मा० गो० चतुर्वेदी अस्माकं धन्यवादमर्हति । संशोधितसंस्करणस्य पाण्डुलिपिनिर्माणतत्प्रकाशनादिकार्यसम्पादने कृतश्रमः परिषदः संस्कृतप्रवाचकः डा० कमलाकान्तमिश्रः प्रभूतं साधुवादमर्हति । कार्येऽस्मिन् सहयोगाय श्रीमती उर्मिलखुंगरमहोदयापि धन्यवादार्हा । पुस्तकस्य समीक्षार्थं संशोधितपाण्डुलिपिनिर्माणार्थं च आयोजितकार्यगोष्ठ्यामागत्य ये संस्कृतशिक्षकाः विषयविशेषज्ञाश्च बहुमूल्यं परामर्शादिकं प्रदाय सहयोगं कृतवन्तः, तान् प्रति परिषदियं स्वकार्तज्ञं प्रकटयति ।

पुस्तकमिदमतोऽपि उपयुक्ततरं कर्तुं प्रेष्यमाणाः परामर्शाः सदैवास्माकं स्वागतार्हाः भवेयुः ।

शिवकुमारमित्रः
निदेशकः
राष्ट्रियशैक्षिकानुसन्धानप्रशिक्षणपरिषद्

नवदेहली
14 जून 1982

सम्पादकीय वक्तव्य

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्, नई दिल्ली के तत्त्वावधान में विद्यालयीय स्तर पर संस्कृत शिक्षण के लिए पाठ्यक्रम और शिक्षण सामग्री निर्माण हेतु प्रो० के० राघवन् पिल्लई की अध्यक्षता में संस्कृत-संपादन-मंडल का गठन सन् 1976-77 में किया गया। संपादन-मंडल ने माध्यमिक और उच्चतर माध्यमिक स्तर पर संस्कृत शिक्षण के लिए पाठ्यक्रम तैयार कर पाठ्यपुस्तक निर्माण का कार्य संस्कृत के गणमान्य विद्वानों को सौंपा। इसके अंतर्गत उच्चतर माध्यमिक कक्षा के लिए संस्कृत काव्य-संकलन तैयार करने का कार्य मुझे सौंपा गया। इसके प्रतिफलन के रूप में **संस्कृतकाव्यतरङ्गिणी** का प्रथम संस्करण सन् 1977 में निर्मित एवं प्रकाशित हुआ। इस संकलन में वैदिककाल से लेकर मध्यकाल तक संस्कृत की समृद्ध काव्यधारा में से प्रमुख प्रतिनिधिभूत काव्यरत्नों का संकलन किया गया है। संकलन में छात्रों की रुचि और मानसिक विकास का ध्यान रखा गया है।

इस काव्य के संपादन में सहयोग एवं सुझाव आदि के लिए मैं प्रो० के० आर० पिल्लई, अध्यक्ष, संस्कृत-संपादन-मंडल तथा अन्य सदस्यों के प्रति अपनी हार्दिक कृतज्ञता ज्ञापित करता हूं। विभागीय सहयोग के लिए परिषद् के प्रवाचक डा० मा० गो० चतुर्वेदी तथा श्रीमती उर्मिल खुंगर के प्रति मैं अपना आभार व्यक्त करता हूँ। पुस्तक के सामग्री-संकलन में सहायता करने के लिए मैं श्री जियालाल कंबोज के प्रति हार्दिक धन्यवाद ज्ञापित करता हूँ।

संस्कृतकाव्यतरङ्गिणी का प्रथम संस्करण 1977 में प्रकाशित हुआ था। तब से लेकर अब तक पांच वर्षों का समय बीत चुका है। अनेक उच्चतर माध्यमिक विद्यालयों में इसे पाठ्यपुस्तक के रूप में पढ़ाया गया। अध्यापकों ने इसके बारे में जो अनुभव किया उसके परिप्रेक्ष्य में इसका प्रतिसंस्कार आवश्यक समझा गया। इसके लिए राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद् के तत्त्वावधान में दो विचारगोष्ठियों का आयोजन किया गया, एक दिसम्बर 1980 में और दूसरी फरवरी 1981 में। इसमें देश के विभिन्न विद्वानों ने भाग लिया। एक-एक विषय उन्होंने अच्छी तरह तोला, परखा और स्वीकार किया। उसी का परिणाम यह संस्करण है।

संकलन में परिमार्जन की चर्चा के प्रसंग में यह उल्लेख आवश्यक है कि उसकी कमियों का अंकन संकलित अंशों की कमियों के संदर्भ मे ही केवल नहीं होता, विशेषकर जबकि संकलित अंश प्राचीन वाङ्मय से लिये गये हो। अनेक बार यह देखना आवश्यक हो जाता है कि जिन विद्यार्थियों के लिए वह संकलन है कहीं उनकी पहुँच से बाहर तो वह नहीं। यह भी देखना आवश्यक होता है कि पढ़ाई के लिए निर्धारित समय की दृष्टि से उसका कलेवर कहीं बहुत अधिक तो नहीं बढ़ गया है। उन्हीं के सुझाओं को परिमार्जन और परिष्करण में सर्वाधिक प्रधानता दी गयी है। अनेक अंशों को हटा दिया गया है। टिप्पणियाँ यत्र-तत्र बढ़ा दी गई है। पाठों की अवतरणिका को और अधिक स्पष्ट करने का प्रयास किया गया है। भरसक प्रयत्न इस परिष्कार में रहा है कि संकलन को यथासम्भव सुग्राह्य एवम् उपयोगी बनाया जाए। इसमें कहाँ तक सफलता मिली यह विद्वज्जन ही बता सकेंगे—

हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकाऽपि वा।

संस्कृत काव्य-वाङ्मय सुतरां विशाल है। वैदिक काल से लेकर आज तक उसकी एक अविच्छिन्न परम्परा चली आई है। उसका किंचिन्मात्र परिचय ही एक विशेष अवस्था के विद्यार्थियों को दिया जा सकता है। यही संकलन की सीमारेखा निर्धारित करता है। संकलनकर्त्ता को अनेक बार अपनी इच्छाओं पर अंकुश लगाना पड़ता है। वह अधिक से अधिक केवल कतिपय प्रतिनिधि रचनाओं से ही अंश ले पाता है। ग्रन्थ का कलेवर बढ़ जाने का भय सदा एक छाया के समान उसका पीछा करता रहता है।

एक सुप्रसिद्ध भाषा शास्त्री ने कहा था—अच्छा अधिक अच्छे का शत्रु है—(Good is the enemy of better)। प्रस्तुत सङ्कलन को अनेक विद्वज्जनों के सुझाव पर, विचारगोष्ठियों में हुई चर्चा के आधार पर अच्छा बनाने का प्रयास किया गया है। पर इतने से ही हमे संतोष नहीं है। यह और अच्छा बने, इसके लिए हमारा सतत प्रयास रहेगा। तदर्थ सभी विद्वानों के सुझावों का सादर-सदा-सर्वदा स्वागत किया जायगा।

प्रस्तुत संस्करण को पाठकों के सम्मुख प्रस्तुत करने में विचारगोष्ठियों में विद्वानों द्वारा प्रस्तुत किए गए सुझावों के क्रियान्वयन में राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद् के संस्कृत विभाग के अध्यवसायी उपाचार्य डा० कमलाकान्त मिश्र तथा उनके सहयोगियों ने जो परिश्रम किया, उसके लिए उनका हृदय से कृतज्ञ हूँ।

सत्यव्रत शास्त्री
आचार्य एवम् अध्यक्ष, संस्कृत विभाग
तथा अधिष्ठाता, कला संकाय
दिल्ली विश्वविद्यालय

दिल्ली
19 अप्रैल 1982

विषयानुक्रमणिका

संपादन-मण्डलम्-1977

भूमिका

संस्कृत संसार की प्राचीनतम भाषाओं में से एक है और उसका साहित्य विश्व में प्राचीनतम है। मैक्समूलर के अनुसार ऋग्वेद संसार के पुस्तकालय का प्राचीनतम ग्रन्थ है।

कई हजार वर्ष पहले आर्य भारत के उस भू-भाग में रहते थे जिसे आजकल मध्य एशिया के नाम से पुकारा जाता है। वहाँ से वे उस क्षेत्र की ओर बढ़े जिसमें अब पाकिस्तान और आधुनिक भारत के कश्मीर, पंजाब और हरियाणा प्रदेश सम्मिलित हैं। अर्वाचीन विद्वानों के अनुसार इस प्रदेश के प्राकृतिक सौन्दर्य से द्रवीभूत उनके हृदय में जो कविता फूटी वही ऋग्वेद के सूक्तों मे संगृहीत है। ऋषियों ने प्रकृति की विभिन्न शक्तियों में अग्नि, इन्द्र, वरुण, सवितृ, विष्णु, मित्र, पर्जन्य आदि देवताओं की कल्पना की और उनकी स्तुति में गीत गाये। उन्हें प्रसन्न करने के लिए उन्होंने घृत, दुग्ध, सोम आदि की आहुतियाँ उन्हें समर्पित कीं। आर्यों का दस्युओं से युद्ध हुआ। इन्द्र आर्यों का नेता बना। उसने विष्णु, मरुत् तथा अन्य देवताओं की सहायता से दस्युओं को परास्त किया। वृत्र, शंबर आदि अनेक दस्यु वीर हार गए। दो संस्कृतियों का संगम हुआ और एक अभिनव चेतना का जन्म हुआ। आर्यों ने ग्रामीण जीवन के साथ कृषि को भी अपनाया। स्थिर और शान्तिपूर्ण जीवन के साथ दार्शनिक चिन्तन आरंभ हुआ। वैदिक ऋषियों ने जगत् के रहस्य को ढूँढ़ना चाहा। उन्हें वैदिक देवताओं में एकात्मकता के दर्शन हुए और वे पुकार उठे **एकं सद् विप्रा बहुधा वदन्ति।** यह भावना उपनिषदों में विकसित और पल्लवित हुई और आत्मा, परमात्मा, ज्ञान, मुक्ति आदि विषयों पर विशद चर्चा की गई। राज्य-व्यवस्था और राजा का जन्म हुआ। आर्य-समुदाय ब्राह्मण, क्षत्रिय, वैश्य

और शूद्र इन चार वर्णों में विभक्त हो गया। आश्रम धर्म की भी स्थापना हुई। राजा, प्रजा, वर्णों और आश्रमों के धर्म निश्चित किये गए। समाज में हर प्रकार की व्यवस्था के लिए स्मृतियों और धर्मनिबन्धों की रचना हुई। धर्म, अर्थ, काम और मोक्ष के विषय पर विशद चर्चा की गई। ये सब बातें आख्यानों और उपाख्यानों सहित रामायण और महाभारत जैसे महान् और बृहदाकार ग्रन्थों में संकलित की गईं।

रामायण और महाभारत वैदिक और लौकिक साहित्य को जोड़ने वाली कड़ी का काम करते हैं। यही कारण है कि रामायण और महाभारत के रचयिता वाल्मीकि और व्यास कवि होते हुए भी ऋषि कहे जाते हैं और उनकी कृतियाँ आर्ष कृतियाँ कहलाती हैं। ये वे कृतियाँ हैं जिन पर भगवान् पाणिनि के धर्मदण्ड का बस न चल सका। इसके पश्चात् आने वाले अश्वघोष, कालिदास आदि के काव्य कुछ अपवादों को छोड़कर पाणिनि के व्याकरण से पूरी तरह अनुशासित हैं। संस्कृत काव्य की यह धारा अजस्र रूप से आगे बढ़ती हुई आधुनिक काल तक पहुँच गई है। आज भी संस्कृत भाषा में साहित्य की विविध विधाओं में निरन्तर रचना हो रही है।

वेद के सूक्तों को गीतकाव्य की संज्ञा दी जा सकती है। उपनिषदों के पद्यबद्ध मंत्रों को मुक्तक काव्य की कोटि मे रखा जा सकता है परन्तु लौकिक काव्य साहित्य में एक नवीन विधा का विकास हुआ जिसे महाकाव्य के नाम से पुकारा जाता है। वैसे तो महाकाव्य के लक्षण सर्वप्रथम रामायण में दृष्टिगोचर होते हैं और वाल्मीकि को आदिकवि और रामायण को आदिकाव्य के नाम से पुकारा जाता है परन्तु महाकाव्य के बीज वैदिक साहित्य में भी ढूँढ़े जा सकते है।

पाश्चात्य विद्वानों का मत है कि सभी देशों मे महाकाव्यों की रचना का श्रीगणेश वीरगाथाओं (Heroic Ballads) से होता है। इन वीरगाथाओं को जन्म देने वाले युग को वीरगाथा काल के नाम से अभिहित किया जाता है। यही वीरगाथा काल अन्य देशों की भाँति भारतीय महाकाव्यों का भी उद्भव और विकास का काल कहा जा सकता है। भारतीय इतिहास में रामायण और महाभारत के रचनाकाल को वीरगाथा काल के नाम से पुकारा जाता है। हम देखते हैं कि काव्य कला के विकास की दृष्टि से भी रामायण और महाभारत वैदिक और लौकिक साहित्य के मध्य एक कड़ी का काम करते हैं।

कुछ पाश्चात्य विद्वानों का विचार था कि भारत में महाकाव्य का उद्भव और विकास सर्वप्रथम प्राकृत आदि जनभाषाओं मे हुआ और उसी के आधार पर ईसा की प्रथम शताब्दी और उसके पश्चात् संस्कृत महाकाव्यों की रचना हुई, परन्तु अब यह मत निराधार सिद्ध हो चुका है क्योंकि ईसा के जन्म से पूर्व

भी महाकाव्यों की रचना के संकेत मिलते हैं। कहा जाता है कि *पाणिनि* (500 ई० पूर्व) ने **जाम्बवती-परिणय** और **पाताल-विजय** नामक दो काव्य लिखे थे। पाणिनि के नाम से कुछ उदाहरण सुभाषितों में भी मिलते हैं। *पतञ्जलि* (200 ई० पू०) ने **महाभाष्य** में वररुचि के **वाररुचं काव्यम्** का संकेत किया है। इसके अतिरिक्त **वासवदत्ता, सुमनोत्तरा** और **भैमरथी** इन तीन आख्यायिकाओं और **कंसवध** और **बलिबन्धन** नामक दो अन्य कृतियों का भी उल्लेख किया है। कुछ ग्रन्थों में इनसे कुछ पद्य उद्धृत होते हुए भी किसी भी स्रोत से यह पता नहीं चल सका है कि इन कृतियों का वास्तविक स्वरूप क्या था। इन सब बातों से इस बात की पुष्टि होती है कि ईसा-पूर्व चोथी-पाँचवी शताब्दी या इससे पूर्व ही संस्कृत में विदग्ध काव्य की रचना प्रारम्भ हो चुकी थी। ईसा के जन्म के पश्चात् दो-तीन शताब्दियों के शिला-लेखों की भाषा, शैली और छंद एवं अलंकार आदि के वैविध्यपूर्ण विकास से भी इस तथ्य की पुष्टि होती है। इसी समय *पिंगल* के **छंदःशास्त्र** और *वात्स्यायन* के **कामशास्त्र** का प्रणयन भी इस तथ्य के पुष्ट प्रमाण है।

महाकाव्य के लक्षण

महाकाव्य *महत्* और *काव्य* इन दो शब्दों का समस्त रूप है। इस शब्द का सर्वप्रथम प्रयोग **रामायण** के **उत्तरकांड** में हुआ है, परन्तु किसी पारिभाषिक शब्द के रूप में नहीं। जैसे-जैसे महाकाव्यों की उत्तरोत्तर रचना हुई वैसे-वैसे ही महाकाव्य के लक्षणों का निरूपण भी प्रारंभ हो गया। आचार्य *विश्वनाथ* के अनुसार महाकाव्य के लक्षण इस प्रकार हैं—

"जिसमें सर्गों का निबंधन हो उसे महाकाव्य कहते है। इसमें एक देवता अथबा धीरोदात्तादि गुणों से युक्त सद्वंश क्षत्रिय नायक होता है। कहीं एक ही वंश के सत्कुलीन अनेक राजा भी नायक होते हैं। श्रृंगार, वीर और शांत मे से कोई एक रस अंगी होता है। अन्य रस गौण होते हैं। इसमें सब नाटक-संधियाँ रहती हैं। कथा ऐतिहासिक या लोक में प्रसिद्ध सज्जन-विषयक होती है। धर्म, अर्थ, काम और मोक्ष इस चतुर्वर्ग में से एक इसका फल होता है। आरंभ में आशीर्वाद, नमस्कार या वर्ण्य वस्तु का निर्देश होता है। कहीं खलों की निन्दा और सज्जनों का गुण-वर्णन होता है। इसमें न बहुत छोटे, न बहुत बड़े, आठ से अधिक सर्ग होते हैं। उनमें से प्रत्येक सर्ग में एक ही छंद होता है, किन्तु सर्ग का अन्तिम पद्य भिन्न छंद का होता है। कहीं-कहीं एक ही सर्ग मे अनेक छंद होते हैं। सर्ग के अंत में अगली कथा की सूचना होनी चाहिए। महाकाव्य में सन्ध्या, सूर्य, चन्द्रमा, रात्रि, प्रदोष, अन्धकार, दिन, प्रातःकाल, मध्याह्न, मृगया, पर्वत, षड्ऋतु, वन, समुद्र, संयोग, वियोग, मुनि,

स्वर्ग, नगर, यज्ञ, संग्राम, यात्रा, विवाह, मंत्र, पुत्र और अभ्युदय आदि का यथासंभव सांगोपांग वर्णन होना चाहिए। इसका नाम कवि के नाम से (जैसे **माघ**) या चरित्र के नाम से (जैसे **कुमारसंभव**) या चरित्र के नायक के नाम से (जैसे **रघुवंश**) होना चाहिए। कहीं इनके अतिरिक्त भी नाम होता है। सर्ग की वर्णनीय कथा से सर्ग का नाम होता है।"

मुख्य महाकाव्य

कुछ मुख्य महाकाव्य, जिनकी रचना महाकाव्य के उपरिलिखित लक्षणों के अनुसार है, निम्नलिखित हैं। *अश्वघोष*-कृत **बुद्धचरित** और **सौन्दरनन्द**, महाकवि *कालिदास* द्वारा रचित **कुमारसंभव** और **रघुवंश**, *भारवि* का **किरातार्जुनीय**, *माघ* का **शिशुपालवध** *श्रीहर्ष* रचित **नैषधीयचरित**, *कुमारदास* कृत **जानकीहरण** इत्यादि। किरातार्जुनीय, शिशुपालवध तथा नैषधीयचरित की संस्कृतवाङ्मय में सामान्यतः '*बृहत्त्रयी*' के नाम से जाना जाता है। रघुवंश एवं कुमारसंभव को इनके साथ मिला देने पर इन पाँच महाकाव्यों की बृहत्पञ्चक संज्ञा हो जाती है। महाकवि *अश्वघोष* और महाकवि *कालिदास* के महाकाव्य तो ऐसे हैं जिनके आधार पर उपरिलिखित लक्षणों का प्रतिपादन किया गया। *भारवि*, *माघ* आदि के महाकाव्य वास्तव में इन काव्यशास्त्रीय लक्षणों को मस्तिष्क में रखकर लिखे गये हैं।

खंडकाव्य

महाकाव्य के अतिरिक्त काव्य की एक दूसरी विधा है जिसे खंडकाव्य के नाम से पुकारा जाता है। खंडकाव्य की परिभाषा काव्यशास्त्रियों ने इस प्रकार दी है—**काव्यस्य एकदेशानुसारि**, अर्थात् महाकाव्य का कुछ अंशों में अनुसरण करने वाला। **मेघदूत** और **ऋतुसंहार** इस काव्य-श्रेणी के अच्छे उदाहरण हैं।

खंडकाव्यों से मिलते-जुलते कुछ अन्य लघु काव्य भी हैं जिन्हें हम चार भागों में बांट सकते हैं :

(क) शृंगारिक प्रेम काव्य

(ख) स्तोत्र काव्य

(ग) अन्योक्ति काव्य

(घ) उपदेशात्मक काव्य और सुभाषित।

शृंगारिक प्रेम काव्यों में **अमरुशतक** सौ पद्यों का एक उत्तम लघु काव्य है जिसके प्रणेता अमरु नामक कवि हैं। भर्तृहरि का **शृंगारशतक** भी इसी

कोटि का लघु काव्य है। इसके अतिरिक्त **घटकर्पर**, **चौरपंचाशिका** और **शृंगारतिलक** इस कोटि के उत्तम उदाहरण है।

स्तोत्र काव्यों मे जयदेव का **गीतगोविन्द** और सूर्य की स्तुति में **सूर्यशतक** सुन्दर उदाहरण हैं। बौद्ध, जैन, वैष्णव, शैव, शाक्त आदि सभी धर्मानुयायियों ने अपने-अपने अराध्य देवों की स्तुति मे काव्य की रचना की है। नवीं शताब्दी में देवपाल के आश्रित *वज्रदन्त* का **अवलोकितेश्वरशतक**, **चतुर्विंशति-जिन-स्तुति** अथवा **चतुर्विंशिका**, स्वामी *शंकराचार्य* और उनके उत्तराधिकारियों द्वारा लिखे गये विभिन्न शिव-स्तोत्र, *आनंदवर्धन* का **देवीशतक**, *अवतार* का **ईश्वर-शतक**, *रत्नाकर* की **वक्रोक्तिपञ्चाशिका**, *कल्हण* का **अर्धनारीश्वर स्तोत्र**, *जगन्नाथ* की **अमृतलहरी**, **सुधालहरी**, **गङ्गालहरी**, **करुणालहरी** और **लक्ष्मी-लहरी** नामक पाँच लहरियाँ आदि स्तोत्रों के अनेक उदाहरण हैं। अन्योक्ति काव्य मे इस प्रकार के मुक्तक पद्यों की रचना की गई है जो कि किसी विशेष पशु, पक्षी के स्वभाव को व्यक्त करते हैं, परन्तु उसी स्वभाव या गुण वाले किसी व्यक्ति के विषय में भी प्रयुक्त किये जा सकते हैं। अन्योक्ति काव्य के अन्तर्गत *शंभु* की **अन्योक्तिमुक्तालता** *नीलकंठ दीक्षित* (17वीं शताब्दी का पूर्वार्ध) का **अन्यापदेशनीतिशतक** आदि सुन्दर उदाहरण है। **उपदेशात्मक काव्य** में *भर्तृहरि* का **वैराग्यशतक**, *शिल्हण* का **शान्तिशतक**, *श्रीधरदास* का **सदुक्तिकर्णामृत** अत्यन्त प्रसिद्ध हैं। सुभाषित वे सुंदर पद्य है जो या तो किसी कवि विशेष के द्वारा किसी लघु काव्य के रूप में रचे गये है अथवा विभिन्न काव्य-ग्रन्थों से चुन-चुन कर संगृहीत कर लिए गए है। प्रथम प्रकार में भर्तृहरि का **नीतिशतक** एक सुंदर उदाहरण है। दूसरे प्रकार में **कवीन्द्रवचनसमुच्चय** (11वी शताब्दी), **सुभाषितावलि**, **सुभाषितमुक्तावलि** अथवा **सूक्तिमुक्तावलि** (1257 में *जल्हण* द्वारा संकलित), **शार्ङ्गधरपद्धति** (1363 ई०) आदि प्रसिद्ध हैं।

पाठ्य-पुस्तक म संकलित काव्यधाराओं, कवियों और काव्यों का संक्षिप्त परिचय

वेद—वेद वह ज्ञान-कोष है जिसमें समस्त भारतीय विद्याओं का बीज निहित है। भारतीय परंपरा के अनुसार वेद अपौरुषेय और अनादि हैं, परन्तु आधुनिक भारतीय एवं पाश्चात्य विद्वानों ने उनकी रचना का काल निर्धारित करने का प्रयास किया है। कुछ विद्वान् ऋग्वेद का रचना-काल 1500 ईसा-पूर्व सिद्ध करते हैं तो दूसरे 5000 ईसापूर्व या इससे भी आगे तक जाते हैं। वास्तव में काल के निर्धारण के प्रमाणों के अभाव में हमें यही कहकर संतोष करना पड़ता है कि वेद संसार के प्राचीनतम ग्रन्थ हैं।

वास्तव में वेद किसी व्यक्तिविशेष या कालविशेष की रचना नहीं हैं। प्रकृति की गोद में बैठे अनेक ऋषियों के हृदय से अनेक समयों में जो कविता प्रस्फुटित हुई वही मंत्र के नाम से प्रसिद्ध हुई। शताब्दियों तक इस प्रकार के साहित्य की रचना होती रही और यह साहित्य मौखिक रूप से पीढ़ी दर पीढ़ी पैतृक संपत्ति के रूप में संगृहीत होता रहा। आगे चलकर यह साहित्य संहिताओं में विभक्त हो गया। इस विभाजन का श्रेय भारतीय परंपरा महर्षि वेदव्यास को देती है। कहा भी है—

विव्यास हि यतो वेदान् वेदव्यास इति स्मृतः।

यह विभाजन मुख्य रूप से **ऋग्वेद, यजुर्वेद** और **सामवेद** के रूप में हुआ। जिन मंत्रों का प्रयोग प्रायः देवताओं की स्तुति के लिए होता था वे ऋग्वेद में संगृहीत कर लिए गए। जो मंत्र यज्ञकर्म में प्रयुक्त होते थे उन्हें यजुर्वेद में संकलित किया गया और जो मंत्र देवताओं की स्तुति के लिए गाए जाते थे वे सामवेद के नाम से प्रसिद्ध हुए। कुछ ऐसे मंत्र भी थे जिनका संबंध

ओषधि-विज्ञान, आयुर्वेद, राज-कर्तव्य आदि अनेक धर्मेतर विषयों से था। ऐसे मंत्रों को **अथर्ववेद** नामक चौथे वेद के रूप में संगृहीत किया गया। विभाजन होते हुए भी अनेक ऐसे मंत्र हैं जो दो या दो से अधिक वेदों मे सामान्य हैं। सामवेद में 75 मंत्रों को छोड़कर शेष सब मंत्र ऋग्वेद के ही हैं। अथर्ववेद में भी उन्नीसवाँ और बीसवाँ काड ऋग्वेद के मंत्रों का ही संकलन है। यजुर्वेद में मंत्र प्रायः गद्य में हैं। अतः ऋग्वेद और अथर्ववेद दो ही ऐसे वेद हैं जो काव्य की दृष्टि से महत्त्वपूर्ण हैं।

ऋग्वेद दस मंडलों में विभक्त है। प्रत्येक मंडल में अनेक सूक्त हैं और प्रत्येक सूक्त मे अनेक मंत्र। ऋग्वेद में कुल मिलाकर 1028 सूक्त है और 10580 मंत्र। प्रथम और दशम मंडल को भाषा की दृष्टि से अर्वाचीन माना जाता है। इनमें अनेक ऋषियों के सूक्तों का संग्रह है। दूसरे से लेकर सातवें मण्डल तक प्रत्येक मण्डल में एक ही ऋषि या एक ही वंश के ऋषियों के सूक्त संगृहीत किए गए है, इसलिये वे वंश मंडलों के नाम से प्रसिद्ध हैं। इन मंडलों के ऋषि क्रमशः *गृत्समद*, *विश्वामित्र*, *वामदेव*, *अत्रि*, *भरद्वाज*, और *वसिष्ठ* हैं। आठवें मंडल में अनेक ऋषियों के सूक्त हैं, परन्तु कण्व वंश के ऋषियों की प्रधानता है। नवम मंडल की विशेषता यह है कि इसमें सभी सूक्त सोम देवता से संबंधित हैं।

ऋग्वेद में अग्नि, वरुण, रुद्र, विष्णु, पर्जन्य, उषस् आदि अनेक देवताओं की स्तुति के सूक्त हैं। सूक्तों की दृष्टि से इन्द्र सबसे अधिक महत्त्वपूर्ण देवता है, परन्तु प्रत्येक मंडल में अग्नि के सूक्त सबसे पूर्व रखे गए हैं। ऋग्वेद में कतिपय सूक्त ऐसे भी हैं, जो भौतिक अथवा आध्यात्मिक विचारधारा से सम्बद्ध हैं। इनमें विशेष उल्लेखनीय है—*मण्डूकसूक्त* और *अक्षसूक्त*।

भाषा और काव्य की दृष्टि से दूसरा महत्त्वपूर्ण वेद अथर्ववेद है। इस वेद का नामकरण सम्भवतः किसी ऋषि के नाम पर हुआ है। इस वेद में संगृहीत मंत्रों का संबंध यज्ञीय विधि-विधानों से बहुत ही कम है। बहुत से विद्वानों को इसके स्वतंत्र वेद होने में भी सन्देह है।

अथर्ववेद बीस कांडों में विभक्त है। कांडों में सूक्त और सूक्तों में मंत्रों का संनिवेश है। कुल मिलाकर 731 सूक्त और 5849 मंत्र हैं। इस वेद का अस्सी प्रतिशत से भी अधिक भाग कविता में है। प्रारंभ के 13 कांडों में प्रार्थनाएँ, ज्ञान, विद्यावृद्धि एवं रक्षा आदि के मंत्र हैं। 14वें कांड में विवाह से संबंधित मंत्रों का संग्रह है। अठारहवें कांड में श्राद्ध आदि से संबंधित मंत्र है। बीसवें कांड में सोमयाग का विस्तृत वर्णन किया गया है।

पाश्चात्य एवं कुछ आधुनिक भारतीय विद्वानों की धारणा है कि अथर्ववेद में जादू-टोना, अभिचार, मारण, मोहन तथा उच्चाटन आदि की विधियों का

वर्णन है परन्तु सब मिलाकर इस वेद में गृहस्थ जीवन की आदर्शों से युक्त सुंदर व्याख्या की गई है। आयुर्वेद के सिद्धांत के अनुसार औषधों के उपयोग का वर्णन है। इसके अतिरिक्त राजनीति, राज्यपालन और ईश्वराराधन आदि विषयों की इसमें चर्चा है।

उपनिषद्—छंदोबद्ध काव्य की परंपरा में अगला स्थान उपनिषदों का है। वेदों की प्रत्येक संहिता के अपने-अपने ब्राह्मण ग्रन्थ हैं। ब्राह्मणों के अन्तर्गत आरण्यक है और आरण्यकों के अंतर्गत उपनिषद्। ब्राह्मण और आरण्यक भाग गद्य में हैं। उपनिषद् अनेकानेक हैं परन्तु भारतीय परंपरा के अनुसार उनकी संख्या 108 मानी जाती है। उनमें से भी **ईश, केन, कठ, प्रश्न, मुण्डक, माण्डूक्य**, ऐतरेय, **तैत्तिरीय**, छान्दोग्य, **श्वेताश्वतर** और **बृहदारण्यक** ये ग्यारह उपनिषद् अधिक प्रसिद्ध हैं और उन पर भगवान् शंकराचार्य ने भाष्य लिखा है।

उपनिषदों का प्रारंभ हम 600 वर्ष ईसापूर्व से मान सकते हैं। काल-क्रमानुसार बृहदारण्यक, छान्दोग्य, तैत्तिरीय, ऐतरेय और **कौषीतकि** प्राचीन हैं और गद्य मे लिखे गए हैं। तत्पश्चात् केन की रचना मानी जा सकती है, क्यों-कि यह आंशिक रूप से गद्य में और आंशिक रूप से पद्य में लिखी गई है। काठक, ईश, श्वेताश्वतर, मुण्डक और **महानारायण** पद्य में हैं जिनमें आकर उपनिषदों के सिद्धान्त निश्चित हो गए हैं। प्रश्न, **मैत्रायणीय** और माण्डूक्य तीसरी श्रेणी के अंतर्गत आते हैं और गद्य मे लिखे गए हैं। चौथी श्रेणी अथर्ववेद के उपनिषदों की है जो कि गद्य और पद्य दोनों मे उपनिबद्ध हैं।

यदि वैदिक संहिताओं और ब्राह्मणों को कर्मकांड कहा जाए तो उपनिषदों को ज्ञानकांड की संज्ञा दी जा सकती है। वास्तव में उपनिषदों में हमें एक नवीन धार्मिक विचारधारा के दर्शन होते हैं जो वैदिक यज्ञकर्म के बिल्कुल विपरीत है। उपनिषदों के अनुसार मानव जीवन का उद्देश्य सांसारिक सुख-भोग अथवा स्वर्ग में मिलने वाला आनंद न होकर ज्ञान के द्वारा जीवन-मृत्यु के चक्कर से छूट कर जीवात्मा का ब्रह्म में विलय है। इसलिए यहाँ यज्ञीय कर्म की अपेक्षा ज्ञान का महत्त्व प्रतिपादित किया गया है। ऋग्वेद के पुरुष और ब्राह्मणों के प्रजापति का स्थान यहाँ सर्वव्यापक निराकार ब्रह्म ने ले लिया है। यह जगत् ब्रह्म के अतिरिक्त कुछ भी नहीं। वास्तव में वह ब्रह्म ही सर्वत्र बहुरूप हो रहा है। यह जगत् भी पूर्ण है, वह ब्रह्म भी पूर्ण है। पूर्ण रूप से पूर्ण जगत् की सृष्टि होती है। पूर्ण जगत् के पूर्ण ब्रह्म से सृष्ट हो जाने पर भी ब्रह्म की पूर्णता बनी रहती है और जब यह पूर्ण जगत् पूर्ण ब्रह्म में लीन हो जाता है तब भी वह ब्रह्म पूर्ण ही रहता है। ऋग्वेद के बहुदेवतावाद से एकेश्वरवाद और एकेश्वरवाद से एकत्ववाद का उपनिषद् अंतिम सोपान है। उपनिषदों में कर्म और पुनर्जन्म के सिद्धांतों का भी प्रतिपादन हुआ है।

वाल्मीकि और रामायण

महर्षि *वाल्मीकि* को संस्कृत का आदिकवि और उनकी कृति **रामायण** को संस्कृत का आदिकाव्य माना गया है। उनके संबंध में एक कथा प्रसिद्ध है। एक बार वाल्मीकि तमसा नदी के तट पर गए। वहीं पर क्रौंच और क्रौंची का कामातुर जोडा विहार कर रहा था। इतने में एक व्याध आया और उसने अपने बाण से क्रौंच को मार गिराया। क्रौंची पृथिवी पर छटपटाते अपने सहचर को देखकर करुण क्रन्दन करने लगी। यह दृश्य देखकर वाल्मीकि का हृदय करुणा और शोक से भर गया और उनके मुख से अनायास यह पद्य निकल पड़ा—

मा निषाद प्रतिष्ठां त्वमगम: शाश्वती: समा: ।
यत् क्रौञ्चमिथुनादेकमवधी: काममोहितम् ॥

वाल्मीकि को इस वचन में एक विशेष संगीत और लय का आभास हुआ। वे बार-बार इस पद्य को दोहराने लगे। बाद में इसी पद्य के छंद के आधार पर उन्होंने रामायण की रचना की। यह छंद लौकिक संस्कृत का एक प्रसिद्ध छंद बना और अनुष्टुप् अथवा श्लोक छंद के नाम से प्रसिद्ध हुआ।

रामायण का रचना-काल 500 वर्ष ई० पू० माना जाता है। यह ग्रन्थ बाल, अयोध्या, अरण्य, किष्किन्धा, सुन्दर, युद्ध और उत्तर इन सात कांडों में विभक्त है। पहले कांड के बहुत से भाग और सप्तम कांड को कालांतर में जोड़ा गया प्रक्षेप माना जाता है। कांड सर्गों में विभक्त हैं। रामायण में कुल मिलाकर चौबीस हजार श्लोक हैं। कवि ने राम की कथा को आधार बनाकर आदर्श पुत्र, आदर्श भाई, आदर्श पति, आदर्श पत्नी और आदर्श सेवक का चरित्र प्रस्तुत किया है।

रामायण को आदि महाकाव्य मानने में कोई अतिशयोक्ति नहीं। वास्तव में इस सुंदर कृति में महाकाव्य के अनेक लक्षण विद्यमान हैं। इसमें उच्च क्षत्रियकुलोत्पन्न सर्वगुणसम्पन्न मर्यादापुरुषोत्तम राम धीरोदात्त नायक है। आनन्दवर्धन के अनुसार करुण अंगी रस है। शान्त, वीर, शृंगार आदि रसों का भी अनेक स्थलों पर परिपाक देखने को मिलता है। आदि में वस्तुनिर्देश से काव्य का प्रारंभ होता है। स्थान-स्थान पर सत्य, धृति, धर्म आदि गुणों की प्रशंसा और दुर्गुणों और दुष्टों की निन्दा की गई है। कांडों का सर्गों में विभाजन है। अनेक सर्गों की समाप्ति का अन्य वृत्त के प्रयोग से संकेत किया गया है। कहीं-कहीं एक ही सर्ग में एक से अधिक वृत्तों का प्रयोग दृष्टिगोचर होता है। अनेक सर्गों की समाप्ति पर भावी सर्ग की कथा की सूचना मिलती है। अनेक स्थलों पर

ग्रीष्म, वर्षा, हेमन्त आदि ऋतुओं, चाँदनी रात, चन्द्र, वन, नदी, सरोवर, शैल, समुद्र आदि का वर्णन मिलता है। वाल्मीकि का प्रिय छन्द *अनुष्टुप्* अर्थात् **श्लोक** है, परंतु अनेक स्थलों पर *इन्द्रवज्रा*, *उपेन्द्रवज्रा*, *उपजाति*, *वंशस्थ* आदि वृत्तों का भी प्रयोग किया गया है। अलंकारों में उपमा, रूपक, उत्प्रेक्षा, अर्थान्तरन्यास आदि का स्वाभाविक रूप से प्रयोग हुआ है। भाषा सरल, सरस, प्रांजल और परिष्कृत है। शैली *वैदर्भी* कही जा सकती है। भाषा और भाव का समन्वय, सरलता, सुबोधता आदि सभी गुण इसमें विद्यमान हैं। शैली के तीनों गुण प्रसाद, ओज और माधुर्य इसमें मिलते हैं। कहने का तात्पर्य यह है कि इस काव्य ने भारतीय काव्य को एक नया मोड़ दिया है और **अश्वघोष** और **कालिदास** जैसे कवियों के परिष्कृत और सुधरे हुए महाकाव्यों के लिए आदर्श प्रस्तुत किया है।

रामायण जैसा लोकप्रिय अन्य काव्य भारत के साहित्य में अनुपलब्ध है। यह काव्य संस्कृत एवं अन्य भाषाओं के कवियों के लिए उपजीव्य रहा है और असंख्य महाकाव्यों और नाटकों के कथानक इससे लिए गए हैं। आधुनिक भारतीय भाषाओं में भी अनेक कवियों ने रामायण की कथा को लेकर अपने काव्यों की रचना की है जिनमें *तुलसीदास* का **रामचरितमानस** और कम्ब की **रामायण** बहुत प्रसिद्ध हैं। वास्तव में काव्य के प्रारंभ में ही की गई निम्नलिखित भविष्यवाणी बिल्कुल सत्य सिद्ध हुई है—

यावत् स्थास्यन्ति गिरयः सरितश्च महीतले।
तावद् रामायणकथा लोकेषु प्रचरिष्यति।।

वेदव्यास और महाभारत

वीरगाथा काल का दूसरा महत्वपूर्ण ग्रन्थ **महाभारत** है। रामायण को जहाँ आदिकाव्य के नाम से अभिहित किया जाता है, वहाँ महाभारत इतिहास के नाम से प्रसिद्ध है और महर्षि *वेदव्यास* की कृति माना जाता है—

तपसा ब्रह्मचर्येण व्यस्य वेदं सनातनम्।
इतिहासमिमं चक्रे पुण्यं सत्यवतीसुतः।।

वर्तमान महाभारत को किसी व्यक्तिविशेष और कालविशेष की रचना नहीं कहा जा सकता। पाश्चात्य विद्वानों का मत है कि महाभारत की रचना रामायण की रचना से पूर्व प्रारंभ हुई और बाद तक चलती रही। इसके रचनाकाल को हम सौ - दो सौ वर्षों तक सीमित नहीं कर सकते, अपितु वह कम से कम सात - आठ सौ वर्षों तक फैला हुआ है। इसलिए हम कह सकते हैं

कि महाभारत का रचना-काल छठी या पाँचवीं शताब्दी ईसापूर्व से दूसरी या तीसरी शती ईस्वी तक विस्तृत है।

महाभारत के आरंभ में ही यह संकेत मिलता है कि आदि में महाभारत में 8800 श्लोक थे। वास्तव में यही वेदव्यास की कृति थी जिसमें मूलरूप से कौरवों और पाण्डवों में युद्ध का वर्णन था और जो कि **जय** नाम से प्रसिद्ध थी। उसके शिष्य *वैशम्पायन* ने जब इसे अर्जुन के प्रपौत्र *जनमेजय* को उसके नागयज्ञ के अवसर पर सुनाया तो इसमें 24,000 श्लोक थे और इसका नाम **भारत** था। तत्पश्चात् जब *सौति* ने इसे नैमिषारण्य में ऋषियों को सुनाया तो इसमें 80,000 से भी अधिक श्लोक थे और इसका नाम **महाभारत** हो गया। इसके बाद **हरिवंशपुराण** भी इसमें मिला दिया गया और इस प्रकार इसकी श्लोक संख्या एक लाख हो गई।

महाभारत के आकार में वृद्धि के अनेक कारण हैं। प्रथम, अनेक आख्यान और उपाख्यान, जैसे *शकुन्तलोपाख्यान, नलोपाख्यान, रामोपाख्यान* इसमें सम्मिलित कर दिए गए। दूसरे, धर्म, दर्शन, ज्ञान, विज्ञान, दान, व्रत, तीर्थ-यात्रा आदि के विषयों पर बहुत-सी सामग्री इसमें जोड़ दी गई। *वन पर्व, शान्ति पर्व* और *अनुशासन* पर्व ऐसी सामग्री के भंडार हैं। तीसरे, शिव, विष्णु आदि मुख्य देवों की स्तुति में अनेक स्थलों पर सामग्री इसमें डाल दी गई। चौथे, वानप्रस्थों, संन्यासियों, तपस्वियों और तात्कालिक संप्रदायों के सिद्धांतों का समावेश भी इसमें हो गया। पाँचवें, पशु-पक्षियों की अनेक रोचक और शिक्षाप्रद कथाएं भी महाभारत का अंग बन गईं। इस प्रकार महाभारत हर प्रकार के ज्ञान-विज्ञान का भंडार हो गया। इसीलिए स्वयं महाभारत में गर्व के साथ यह घोषणा पाई जाती है—

धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्॥

समस्त महाभारत 18 पर्वों में विभक्त हैं और पर्व अध्यायों में विभक्त हैं। इसके अतिरिक्त एक दूसरा विभाजन भी है जिसके अनुसार संपूर्ण महाभारत 100 छोटे पर्वों में विभक्त किया गया है।

भारतीय धर्म, दर्शन, ज्ञान-विज्ञान का विश्वकोश होने के अतिरिक्त काव्य के विकास की दृष्टि से महाभारत का यह महत्त्व है कि संस्कृत एवं अन्य भारतीय भाषाओं में रचे गए काव्यों और नाटकों में कथानक अधिकांश महाभारत से लिए गए हैं। संस्कृत के पाँच मुख्य महाकाव्यों में कुमारसंभव और रघुवंश को छोड़कर सभी महाकाव्य महाभारत के कथानकों पर आधारित हैं।

भास के 13 नाटकों में से आधे नाटकों की कथावस्तु महाभारत से अधिगृहीत है। स्वयं महाभारत में ही यह भविष्यवाणी की गई है—

सर्वेषां कविमुख्यानामुपजीव्यो भविष्यति।
पर्जन्य इव भूतानामक्षयो भारतद्रुमः॥

अश्वघोष

चीन में सुरक्षित परंपरा के अनुसार *अश्वघोष* महाराजा *कनिष्क* के गुरु थे। इसलिए अश्वघोष का काल-निर्धारण करने में कोई अधिक कठिनाई नहीं, क्योंकि उसके आश्रयदाता कनिष्क का काल ईसा की प्रथम शताब्दी निश्चित है। कवि के महाकाव्यों के अन्तःसाक्ष्य से यह सिद्ध हो चुका है कि वे *साकेत* के रहने वाले थे और उनकी माता का नाम *सुवर्णाक्षी* था। वे आर्य, भदन्त, महापंडित, महावादिन् एवं महाराज आदि बिरुदों से भी अलंकृत थे। उनका जन्म किसी ब्राह्मण वंश में हुआ था, परंतु बाद में वे बौद्ध धर्म में दीक्षित हो गए थे।

अश्वघोष की कृतियों का उल्लेख प्रसिद्ध चीनी यात्री *इत्सिंग* (671-695 ई०) ने किया है। **महायानश्रद्धोत्पादसंग्रह, वज्रसूची, गंडीस्तोत्रगाथा** और **सूत्रालंकार** ये चार शुद्ध बौद्ध दार्शनिक ग्रन्थ अश्वघोष के नाम से प्रसिद्ध है, परन्तु चारों ग्रन्थ विवाद का विषय बने हुए है। महाकवि अश्वघोष की साहित्यिक रचनाओं की प्रामाणिकता के विषय में यह खींचा-तानी नहीं है। यह निश्चित है कि **बुद्धचरित, सौन्दरनन्द** और **शारिपुत्रप्रकरण (शारद्वती-पुत्रप्रकरण)** तीनों ही अश्वघोष की कृतियाँ हैं। इनमें से प्रथम दो महाकाव्य है और तीसरी एक *प्रकरण* कोटि का *रूपक* है जो कि प्रो० ल्यूडर्स को तुर्फान में तालपत्रों पर खंडित रूप में मिली थी।

बुद्धचरित महाकाव्य मे बुद्ध के जीवन, उपदेश तथा सिद्धांतों का काव्य के माध्यम से वर्णन है। इसके संस्कृत के केवल 17 सर्ग हैं जिनमें अंतिम चार सर्ग 19 वी शताब्दी के आरंभ में *अमृतानंद* के द्वारा जोड़े गए हैं। इस महाकाव्य का चीनी भाषा मे अनुवाद 414-421 ईस्वी में किया गया था जिसमे 28 सर्ग है और कथा बुद्ध के निर्वाण तक चली जाती है। सातवीं-आठवीं शताब्दी मे *तिब्बती* भाषा के अनुवाद में भी इस काव्य के 28 सर्ग है। महामहोपाध्याय *हरप्रसाद शास्त्री* द्वारा प्राप्त ग्रंथ 14 वें सर्ग तक ही है और इसमें प्रथम सर्ग भी पूर्ण नहीं है।

सौंदरनन्द 18 सर्गो का महाकाव्य है। इसमें *गौतम* बुद्ध के सौतेले भाई नन्द और उसकी पत्नी सुन्दरी की कथा है। नन्द सुन्दरी में उसी प्रकार

आसक्त है जैसे चकवा चकवी में। नन्द तथा सुन्दरी के इस यौवनसुलभ प्रेम को आधार बनाकर प्रेम तथा धर्म के संघर्ष में नन्द की प्रव्रज्या का वर्णन कवि को अभीष्ट है। इस अद्भुत काव्य में बुद्धचरित की धार्मिक और दार्शनिक तत्त्वों की रुक्षता, स्निग्धता तथा सौन्दर्य मे परिणत हो जाने से यह बुद्धचरित की अपेक्षा प्रौढ़ हाथ की रचना दिखाई देती है। बुद्धचरित में जिन घटनाओं का उल्लेख संक्षिप्त रूप से है या बिल्कुल नहीं है, उनका इस काव्य में विस्तृत वर्णन होने से इसे बुद्धचरित का पूरक कहा जा सकता है।

अश्वघोष की कलात्मक मान्यता उत्तरकालीन कवियों से भिन्न प्रकार की है। अश्वघोष न तो कालिदास की तरह रसवादी कवि हैं और न ही *भारवि* और *माघ* की तरह चमत्कारवादी। वे तो उपदेशक या प्रचारवादी कवि हैं और अपने इस लक्ष्य की पूर्ति के लिये उन्होंने काव्य को माध्यम बनाया है। पर उनके काव्य कोरे नीतिग्रन्थ भी नहीं हैं। उनमें काव्यसुलभ सौन्दर्य और रस का पूर्णरूपेण परिपाक हुआ है।

अश्वघोष की शैली सरल और सुन्दर है और उसे सरलता से *वैदर्भी* रीति की कोटि मे रखा जा सकता है। यद्यपि कवि ने कुछ ऐसे शब्दों का प्रयोग किया है जो कालान्तर की भाषा मे प्रचलित नहीं, तथापि भावों की सुबोधता इससे बाधित नहीं होती। अश्वघोष की भाषा *पाणिनि* के व्याकरण के नियमों का पूर्णरूपेण पालन करती है, फिर भी कहीं-कहीं **गृहीत्वा** आदि के स्थान पर **गृह्य** आदि अपाणिनीय प्रयोग देखे जा सकते हैं।

कालिदास

कविकुलगुरु *कालिदास* संस्कृत-साहित्य-गगन में तारागण के मध्य पूर्णिमा के देदीप्यमान चंद्रमा की तरह शोभायमान है। भारतीय एवं पाश्चात्य विद्वानों ने उनकी मुक्तकंठ से प्रशंसा की है। कुछ विदेशी विद्वानों ने उन्हें '*भारत का शेक्सपियर*' कहकर सम्मानित किया है। संस्कृत कवियों में निर्विवाद रूप से मूर्धन्य माने जाने वाले कालिदास को समस्त विश्व की साहित्यिक विभूतियों में सर्वोच्च स्थान प्राप्त है। किसी कवि ने ठीक ही कहा है—

पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाधिष्ठितकालिदासा।
अद्यापि तत्तुल्यकवेरभावादनामिका सार्थवती बभूव॥

महाकवि कालिदास का काल, जन्म-स्थान और जीवनवृत्त विद्वानों में विवाद का विषय बने हुए हैं। उनके काल के विषय में अनेक मत विद्वानों में प्रचलित थे परन्तु अब मुख्य रूप से दो ही मत हैं। एक मत के अनुसार, उन्हें प्रथम शताब्दी ईसापूर्व में विद्यमान, शकों को परास्त करके भारतीय

संस्कृति की रक्षा करने वाले और विजय के उपलक्ष्य में *विक्रम संवत्* को प्रचलित करने वाले *विक्रमादित्य* उपाधिधारी मालवप्रदेश के राजा का समकालीन बताया जाता है। दूसरे मत के अनुसार, उन्हें गुप्तवंशी चन्द्रगुप्त *विक्रमादित्य* (373 से 413 ई०) का आश्रित कवि माना जाता है। अधिकतर विद्वान् दूसरे मत के समर्थक हैं। उनके स्थान के विषय में भी कोई उन्हें कश्मीर का, कोई बंगाल और कोई उज्जयिनी का निवासी मानते हैं।

कालिदास को अनेक ग्रन्थों का रचयिता माना जाता है, परन्तु उनमें से सात ग्रंथ ही कालिदास की प्रामाणिक कृतियों के रूप मे प्रसिद्ध हैं। **ऋतुसंहार** और **मेघदूत** दो *खंडकाव्य*, **कुमारसंभव** और **रघुवंश** दो *महाकाव्य* तथा **मालविकाग्निमित्र**, **विक्रमोर्वशीय** और **अभिज्ञानशाकुन्तल** ये तीन *नाटक* कालिदास की अमर कृतियां है।

ऋतुसंहार छः सर्गों का एक *लघु काव्य* है। यह कवि की युवावस्था की और प्रथम कृति जान पड़ता है। इस काव्य मे भारत मे आने वाली छः ऋतुओं का सुंदर चित्रण किया गया है। संभवतः षड्ऋतु-वर्णन की प्रेरणा कालिदास को वाल्मीकि की रामायण से मिली परन्तु यहाँ प्रकृति वाल्मीकि की भाँति आलंबनप्रधान न होकर उद्दीपनप्रधान है। अपनी प्रिया को संबोधित करके कवि ने छहों ऋतुओं का वर्णन किया है।

मेघदूत एक छोटा सा *खंडकाव्य* है जिनकी रचना *मन्दाक्रान्ता* छन्द मे हुई है। इसमें 121 पद्य हैं। यह दो भागों में विभक्त है: *पूर्वमेघ* और *उत्तरमेघ*। एक यक्ष अपने कर्त्तव्यपालन मे प्रमाद के कारण अपने स्वामी *कुबेर* के द्वारा *अलकापुरी* से एक वर्ष के लिए निकाल दिए जाने पर अपनी प्रिया से वियुक्त होकर दक्षिण में *रामगिरि* पर्वत पर निवास करता है। आठ मास बीत जाने पर आषाढ़ मास के प्रथम दिन वह पर्वत की चोटी पर लगे हुए कृष्ण मेघ को देखता है। यह सोचकर कि यह मेघ उत्तर दिशा मे हिमालय की ओर जा रहा है वह मेघ से अपनी प्रिया के पास संदेश ले जाने के लिए प्रार्थना करता है। पूर्वमेघ में हिमालय तक के मार्ग और वहाँ मिलने वाले वनों, पर्वतों, नदियों, नगरों आदि का वर्णन करता है। तत्पश्चात् उत्तरमेघ मे हिमालय, अलकापुरी और अपने घर का वर्णन करता है। उसके बाद अपना प्रेमसंदेश मेघ को बताता है और अपनी प्रिया से प्रति-संदेश लाने के लिए प्रार्थना करता है।

कुमारसंम्भव 17 सर्गों का एक *महाकाव्य* है। अनुमान है कि कवि की मूलकृति में केवल आठ सर्ग थे। शेष 9 सर्ग किसी अज्ञातनामा कवि की कृति है। इस महाकाव्य पर *मल्लिनाथ* की टीका भी 8 सर्गों तक ही मिलती है। किंवदन्ती है कि अष्टम सर्ग के शिव-पार्वती संयोग-वर्णन से कालिदास को कुष्ठरोग हो गया और काव्य अधूरा ही रह गया। कुमारसंभव का कथानक

कदाचित् महाभारत के वनपर्व के *स्कन्दोत्पत्तिप्रकरण* से अनुप्राणित हुआ होगा। कवि ने शिव-पार्वती प्रणय की उस कथा मे आवश्यक परिवर्तन किए हैं। प्रथम सर्ग में हिमालय का वर्णन, तृतीय सर्ग में वसंत-वर्णन, चतुर्थ सर्ग में रति-विलाप और पाचवें सर्ग मे पार्वती-ब्रह्मचारि-संवाद कुमारसंभव के अत्यधिक मार्मिक स्थल है।

रघुवंश कालिदास का सर्वोत्कृष्ट *महाकाव्य* है। कुमारसंभव की अपेक्षा यह कवि की परिपक्व प्रतिभा का परिचायक है। इसमें 19 सर्ग हैं जिनमें *दिलीप* से लेकर *अग्निवर्ण* तक 29 राजाओं के चरित्र सामने आते हैं। इस काव्य में किसी एक नायक की इतिवृत्तात्मक कथा नहीं है, अपितु यह कई राजचरित्रों की एक मनोरम चित्रशाला है। कवि का मन रघु और *राम* के चित्रों में ही अधिक रमा है और उसने अपनी नवनवोन्मेषशालिनी प्रतिभा से इन दो ही चित्रों को विविध वर्णों से रंजित करने का प्रयास किया है।

कालिदास की भाषा सरल, सरस और लालित्यपूर्ण है। उसकी शैली को हम *वैदर्भी* शैली कहते हैं। वास्तव में वैदर्भी शैली का परिमार्जन कालिदास ने ही किया है। तभी तो दण्डी ने कहा है—**तेनेदं वर्त्म वैदर्भं कालिदासेन शोधितम्।** इस शैली के अनुसार भाषा में क्लिष्टता, प्रयाससाध्यता एवं कृत्रिमता सर्वथा हेय है। भाषा ऐसी ललित, स्वाभाविक और सरल होनी चाहिए कि सुनते ही कानों मे अमृत घोलकर अर्थबोध करा दे। मानवहृदय के भावों को व्यक्त करने का प्रकार भी कालिदास का अनोखा ही है। वे शब्दों की व्यंजना शक्ति पर अधिक बल देते हैं और अभिधाशक्ति पर कम। इसलिए इनके भाव सदा व्यंग्य ही रहते हैं, वाच्य नहीं होते। भावों की व्यंग्यता के साथ-साथ कवि उन्हें अपने ठोस और अखंड रूप में रखना ही पसंद करता है। वह उनकी तोड़मरोड़ नहीं करता। कालिदास के अलंकार भी स्वाभाविक रूप से आते हैं। कहीं कहीं *अनुप्रास* आदि शब्दालंकार भी हैं तो सही, किन्तु बहुत कम और वे भी अनायास ही आए हैं। बलात् अलंकारों को लादने की चेष्टा कवि ने कहीं नहीं की। उन्होंने अपनी कृतियों में अर्थालंकारों को अधिक महत्त्व दिया है, और उनमें भी विशेषतया *उपमा* को। इसी कारण से जगत् में इनकी **उपमा कालिदासस्य** यह प्रसिद्धि हुई है। कालिदास की उपमाएँ बड़ी स्वाभाविक, सरल और मार्मिक होती हैं। जिस बात को कहने के लिए बहुत शब्द-विस्तार अपेक्षित होता है, वह उनकी एक छोटी सी उपमा के द्वारा बिल्कुल स्पष्ट हो जाती है। चरित्र-चित्रण भी कालिदास का अनूठा है। नपे-तुले शब्दों में ही वे अपने पात्रो का व्यक्तित्व तत्क्षण पाठकों के मानस चक्षु के सामने खड़ा कर देते हैं। *भोलाशंकर व्यास* के शब्दों मे हम कह सकते हैं— "न तो वे भारवि की भाँति अर्थ के नारिकेल जल को चारदीवारी के भीतर

छिपाकर रखते हैं, न माघ की भाँति अलंकारों के मोह में ही फँसते हैं, न श्रीहर्ष की तरह कल्पना की दूर की कौड़ी ले आने में ही अपनी पाण्डित्यपूर्ण कलात्मकता का प्रदर्शन करते हैं। कालिदास का कवि हृदय का कवि है, मधुर आकृति का कवि है, आत्मा की सरसता का कवि है, जिसे किसी बाह्य अलंकृति की जरूरत नहीं। कालिदास की कला का एकमात्र प्रतिपाद्य—**किमिव हि मधुराणां मण्डनं नाकृतीनाम्**—है।"

भारवि

अश्वघोष और कालिदास के पश्चात् महाकाव्यकारों में *भारवि* का ही नाम लिया जाता है। इनके काल और जीवन के विषय में निश्चित रूप से कुछ नहीं कहा जा सकता। ऐहोल के शिलालेख (334 ई०) में कालिदास के साथ भारवि का नाम भी आया है—**स विजयतां रविकीर्तिः कविताश्रित-कालिदासभारविकीर्तिः**। अतः भारवि के काल की निचली सीमा 634 ईसवी मानी जा सकती है। भारवि पर कालिदास की छाप स्पष्ट दिखाई देती है अतः भारवि कालिदास का परवर्ती है। इसलिए भारवि का काल 500 से 600 ई० के मध्य माना जा सकता है। बाह्य एवं अन्तः साक्ष्यों के आधार पर विद्वान् इस निर्णय पर पहुँचे हैं कि भारवि दक्षिण भारत के निवासी थे तथा चालुक्यवंशी नरेश *विष्णुवर्धन* के सभापण्डित थे।

भारवि की कीर्ति उनके सुप्रसिद्ध महाकाव्य **किरातार्जुनीय** पर अवलम्बित है। महाकाव्य के सारे लक्षण इस महाकाव्य में उपलब्ध होते हैं। महाभारत के *वनपर्व* से लिया हुआ यह शुष्क कथानक भारवि की अमर तूलिका का स्पर्श पाकर भारवि को भी सदा के लिए अमर बना गया है। द्यूतक्रीड़ा में हार कर द्वैत वन में रहते हुए पाण्डव एक गुप्तचर द्वारा *दुर्योधन* के सुव्यवस्थित शासन का समाचार पाकर युद्ध की मंत्रणा करते हैं, किन्तु *युधिष्ठर* प्रतिज्ञा-भंग करके युद्ध छेड़ने का विरोध करते है। महर्षि *वेदव्यास* के परामर्श से *अर्जुन* पाशु-पतास्त्र पाने के लिए इन्द्रकील पर्वत पर तपस्या करने जाते हैं। कठोर तपस्या के अन्त में अर्जुन किरातवेषधारी शिव से युद्ध करके उन्हें अपने साहस और बाहुबल से प्रसन्न कर उनसे दिव्यास्त्र पाशुपत प्राप्त करते हैं।

18 सर्गों में निबद्ध इस कथानक के बीच में ऋतुवर्णन, सूर्यास्तवर्णन एवं जलक्रीड़ा का भी मनोहारी वर्णन हुआ है। शब्दों में अर्थ का गौरव भरने में भारवि निष्णात हैं। **भारवेरर्थगौरवम्** इस उक्ति को चरितार्थस्वरूप यही महाकाव्य प्रमाण है। थोड़े से शब्दों में विपुल अर्थ की योजना केवल भारवि की ही कला है। वीर-रस-प्रधान इस महाकाव्य के द्वितीय सर्ग में स्वयं कवि युधिष्ठिर द्वारा अर्थगाम्भीर्य की ही महत्ता बता रहे हैं—

स्फुटता न पदैरपाकृता न च न स्वीकृतमर्थगौरवम्।
रचिता पृथगर्थता गिरां न च सामर्थ्यमपोहितं क्वचित् ।।

काव्य के कलापक्ष को अधिक निखारने वाले इस कवि ने छोटी किन्तु भावों से परिपूर्ण सूक्तियों से राजनीतिशास्त्र में जो निपुणता दिखाई वह सचमुच श्लाघनीय है।

भारवि ने अपनी कविता कामिनी का नए-नए अलंकारों से श्रृंगार करने मे कोई कसर नहीं छोड़ी है। इसीलिए वे अलंकृत शैली के प्रवर्तक माने जाते हैं। भारवि की ही शैली का उनके बाद आने वाले अनेक कवियों ने अनुकरण किया है। किरातार्जुनीयम् को बृहत्त्रयी में अत्यन्त महत्त्वपूर्ण स्थान मिला है।

यद्यपि कहीं-कहीं इन का काव्य नारिकेल की भाँति कठिन हो गया है (**नारिकेलफलसम्मितं वचो भारवेः**) तथापि वह चमत्कृतिपूर्ण है।

माघ

माघ ने स्वयं अपने पिता, पितामह और पितामह के आश्रयदाता राजा का उल्लेख किया है। तदनुसार इनके पिता का नाम दत्तक, पितामह का नाम *सुप्रभदेव* और पितामह के आश्रयदाता का नाम *वर्मलात* था। बाह्य एवं आभ्यन्तर साक्ष्यों के आधार पर इनका काल सातवीं शती ईसवी के उत्तरार्द्ध में रखा जा सकता है। माघ के उत्तेजक विलास वर्णन से प्रतीत होता है कि वे धनाढ्य थे और उनका शैशव एवं यौवन विलासपूर्ण वातावरण में व्यतीत हुआ था। वे सम्भवतः श्रीमाली ब्राह्मण थे और राजस्थान के पार्वत्य प्रदेश डूंगरपुर-बांसवाड़ा के निवासी थे।

माघ की कीर्तिलता केवल एक ही महाकाव्य **शिशुपालवध** रूपी वृक्ष पर अवलंबित है। इस महाकाव्य का कथानक **महाभारत** से लिया गया है। इसमें *कृष्ण* के द्वारा *युधिष्ठिर* के *राजसूय यज्ञ* में जाकर चेदि-नरेश *शिशुपाल* के वध का वर्णन है। महाभारत के इस लघु कथानक को माघ ने अपनी काव्य-प्रतिभा के द्वारा बहुत ही प्रभावशाली ढंग से प्रस्तुत किया है। 20 सर्गों में निबद्ध इस महाकाव्य में रैवतक पर्वत का मनोहारी वर्णन और सुंदरियों के विविध विलासों का चित्रण संस्कृत साहित्य में अपना ही महत्त्व रखता है। प्रभात-वर्णन तो अपनी स्वाभाविकता एवं सरलता के कारण साहित्य संसार मे अनुपम ही माना जाता है।

माघ भारवि के परवर्ती थे। वे भारवि से सर्वाधिक प्रभावित हुए हैं। कथावस्तु, उसकी सजावट, सर्गों के विभाजन और वर्ण्य-विषयों के चयन में माघ भारवि के पदानुयायी बन गए हैं। दोनों काव्य **श्री** शब्द से आरंभ

होते हैं। भारवि के काव्य का प्रत्येक **सर्ग लक्ष्मी** शब्द से समाप्त होता है, तो माघ ने प्रत्येक सर्ग के अन्त में **श्री** शब्द का प्रयोग किया है। भारवि का अनुकरण करते हुये भी माघ काव्यकला में भारवि से इतने आगे निकल गये हैं कि भारवि के चित्र उनके आगे फीके दिखाई पड़ते है। किसी कवि की यह उक्ति अक्षरशः सत्य है—

तावद् भा भारवेर्भाति यावन् माघस्य नोदयः।

माघ के व्यक्तित्व में हमें कवि और पंडित दोनों का समन्वय दृष्टिगोचर होता है। पांडित्य मे माघ निश्चित रूप से *कालिदास*, *भारवि*, *भट्टि* और *श्रीहर्ष* से अधिक दिखाई पड़ते हैं। कालिदास मूलतः कवि है, भारवि राजनीति के व्यावहारिक ज्ञाता और भट्टि कोरे वैयाकरण। श्रीहर्ष का पांडित्य भी विशेषतः दर्शन मे अधिक जान पड़ता है। किन्तु माघ सर्वतंत्र स्वतंत्र पांडित्य लेकर उपस्थित होते हैं। वेद, व्याकरण, राजनीति, सांख्य, योग, बौद्ध-दर्शन, पुराण, अलंकार-शास्त्र, कामशास्त्र, संगीत, अश्वविद्या, हस्तिविद्या आदि के वे विशेष जानकार हैं। माघ का महत्त्व केवल पांडित्य के कारण ही नही अपितु काव्यप्रतिभा के कारण भी है। परन्तु इनकी काव्यप्रतिभा सर्वत्र पांडित्य के घटाटोप से ढकी दृष्टिगोचर होती है। पुराने पंडित इनकी पांडित्यपूर्ण काव्य-प्रतिभा से बहुत प्रसन्न थे और इसीलिए इनके विषय में यह उक्ति प्रसिद्ध है—

उपमा कालिदासस्य भारवेरर्थगौरवम्।
नैषधे पदलालित्यं माघे सन्ति त्रयो गुणाः॥

आधुनिक आलोचक माघ की इस पाडित्यपूर्ण काव्य शैली से अधिक संतुष्ट नहीं है। माघ का एकमात्र लक्ष्य अपने पूर्ववर्ती कवियों की नकल करना और उन्हें कलावादिता में पीछे छोड़ देना ही रहा है। यही कारण है कि पूर्व कवियों के गुणों के साथ-साथ उनके दोष भी माघ में कई गुना बढ़ गए है। श्लेष, यमक, चित्र-काव्य जैसी कृत्रिमताओं में माघ भारवि से भी बढ़े-चढ़े दिखाई देते हैं। अर्थालंकारो की दुरारूढ़ता में भी माघ किसी से कम नही हैं। माघ में नवीन शब्दावली का इतना आधिक्य है कि उसके विषय में यह उक्ति प्रचलित हो गई है **नवसर्गगते माघे नवशब्दो न विद्यते** अर्थात् माघ के नौ सर्गो के पश्चात् नया शब्द नहीं रह जाता।

माघ सचमुच अपने युग के प्रभावशाली कवियों में प्रमुख थे। उनकी एकमात्र कृति **शिशुपालवध** आज भी *बृहत्त्रयी* में सम्मान का भाजन बनी हुई है।

भर्तृहरि

मुक्तक काव्य के क्षेत्र में *भर्तृहरि* का स्थान सबसे ऊँचा है। चीनी यात्री *इत्सिग* ने अपनी यात्रा के वर्णन में भर्तृहरि का उल्लेख किया है, जिनके अनुसार उनकी मृत्यु 651 ई० में हुई थी। इत्सिग ने लिखा है कि भर्तृहरि बौद्ध भिक्षु बन गए थे परन्तु सांसारिक सुखभोग के आकर्षण से फिर गृहस्थ हो गए। इस प्रकार वे सात बार भिक्षु और सात बार गृहस्थ बने। भारतीय परंपरा के अनुसार भर्तृहरि एक राजा थे और राजा के रूप में उन्होंने नीति पर सौ श्लोक लिखे थे जोकि **नीतिशतक** के नाम से प्रसिद्ध हैं। उनका एक वेश्या से प्रेम था। उसके प्रेम से प्रभावित होकर उन्होंने **शृंगारशतक** की रचना की। वेश्या ने राजा के प्रति अपने प्रेम में वफादारी का पालन नहीं किया, इसलिए राजा सब-कुछ छोड़कर वैरागी हो गये और **वैराग्यशतक** की रचना की।

भर्तृहरि के नाम से *वाक्यपदीय* नामक व्याकरणदर्शन का एक ग्रंथ भी प्रसिद्ध है। इस सम्बन्ध में दो विचार आजकल विद्वत्समाज मे प्रचलित है। एक तो यह कि शतक-त्रय के रचयिता भर्तृहरि एवं वाक्यपदीय के रचयिता भर्तृहरि एक ही है, दूसरा यह कि वे भिन्न-भिन्न व्यक्ति हैं।

भर्तृहरि के शतकों में पद्यों की स्थिति और पाठ निश्चित-सा नहीं है। उनमें अनेक पद्य दूसरे कवियों की कृतियों में भी उपलब्ध होते है या अन्य सुभाषित ग्रन्थों में दूसरे कवियों के नाम से संगृहीत किये गये है। इसलिए यह भ्रम होता है कि भर्तृहरि भी कहीं *व्यास* और *चाणक्य* की तरह ऐसा नाम तो नहीं जिसके साथ अनेक सुन्दर श्लोकों का सग्रह कर दिया गया है, अथवा भर्तृहरि ने स्वयं दूसरे कवियों के सुन्दर श्लोकों का संग्रह अपने शतक-त्रय में कर लिया है परन्तु ऐसा विचार तथ्य पर आधारित नहीं, क्योंकि मुक्तक पद्यों में प्रक्षेप आदि की अधिक सम्भावना रहती है। अत: इन तीनों शतकों के रचयिता भर्तृहरि ही हैं।

भर्तृहरि के पद्य काव्य की दृष्टि से किसी भी अच्छे कवि के काव्य के प्रतिद्वन्द्वी होने मे समर्थ हैं। वे उत्तम काव्य के सभी गुणों से संपन्न है। विषय की दृष्टि से तो वे ज्ञान के भंडार हैं। कवि ने एक-एक पद्य मे इतना कुछ कह दिया है जितना कि अंग्रेजी के चौदह पंक्तियों के एक पद्य में कहना कठिन है।

नीतिशतक, शृंगारशतक और वैराग्यशतक वास्तव में भर्तृहरि की अमर कृतियाँ हैं। ये तीन सौ श्लोक लिखकर ही कवि सदा के लिए अमर हो गये हैं।

शङ्कराचार्य

तेलंग के अनुसार *शंकर* छठी शताब्दी के मध्य भाग में विद्यमान थे। *रामगोपाल भंडारकर* के अनुसार उनका जन्म 680 ईसवी में हुआ था। *मैक्समूलर* और *मेक्डानल* के अनुसार वे 788 से लेकर 820 ई० तक विद्यमान थे। प्रो० *कीथ* का भी यही मत है कि वे नवी शताब्दी के प्रारंभ में हुए थे। शंकर का जन्म *मलबार* के *कालडी* स्थान पर एक साधारण परन्तु विद्वान् नम्बूदिरी ब्राह्मण परिवार में हुआ था। कुछ विद्वानों का विचार है कि शंकर जन्म से शैव थे। दूसरों का मत है कि वे शाक्त थे। उनके गुरु का नाम *गोविन्द* था, जिससे उन्होंने अद्वैत दर्शन में योग्यता प्राप्त की। उन्होंने आठ वर्ष की अवस्था में ही वेदों और शास्त्रों का समस्त ज्ञान प्राप्त कर लिया था। छोटी अवस्था मे ही उन्होंने संसार को त्याग कर संन्यास ले लिया था। उन्होंने हिमालय से कन्याकुमारी तक समस्त देश का भ्रमण किया और सभी संप्रदायों के लोगों से शास्त्रार्थ किये। उन्होंने चार मठों की स्थापना की जिनमें से मुख्य कर्नाटक में *श्रृंगेरी* के स्थान पर है। दूसरा मठ पूर्व में पुरी में, तीसरा पश्चिम मे *द्वारका* में और चौथा उत्तर में *बद्रीनाथ* मे स्थापित किया गया। 32 वर्ष की अवस्था में *केदारनाथ* में उन्होंने अपने नश्वर शरीर को त्याग दिया।

शंकर *अद्वैतदर्शन* के समर्थक थे। उन्होंने इसी दृष्टिकोण को सामने रखकर प्रमुख 11 उपनिषदों, गीता और वेदान्तसूत्र पर भाष्य लिखे हैं। **उपदेशसाहस्री** और **विवेकचूडामणि** में उनकी सामान्य स्थिति की झलक मिलती है।

शंकर नाम असंख्य स्तोत्र रचनाओं के साथ जुड़ा हुआ है। यह संभव है कि इनमें से अनेक स्तोत्र शंकर के शिष्यों या अन्य लेखकों के हों और उन्हें शंकर के नाम के साथ जोड़ दिया गया हो। उनकी स्तोत्र रचनाओं में स्रग्धरा छन्द में **देव्यपराधक्षमानस्तोत्रम्**, **द्वादशपञ्जरिका** जो कि **मोहमुद्गर** के नाम से भी प्रसिद्ध है और **चर्पटपञ्जरिका** विशेष रूप से प्रसिद्ध है। इसके अतिरिक्त लघुस्तोत्र रचनाएँ भी हैं जो कि **भुजङ्गप्रयात** छन्द में उपनिबद्ध हैं। इनमें **दशश्लोकी**, **आत्मषट्क** जिसे **निर्वाणषट्क** भी कहते है, **हस्तामलक**, **वेदसारशिवस्तुति**, बीस पद्यों मे शिखरिणी छंद में रचित **आनंदलहरी** विशेष रूप से प्रसिद्ध हैं। भावाभिव्यक्ति की सरलता और महनीयता के अतिरिक्त छंद की प्रवाहात्मकता, संगीतात्मकता और लय इन स्तोत्रों को कालिदास जैसे उच्च कवियों की कृतियों के समक्ष लाकर खड़ा कर देती हैं।

शंकर के व्यक्तित्व में हमें परस्परविरोधी गुणों का समन्वय देखने को मिलता है। जहाँ वे दार्शनिक हैं वहाँ वे कवि भी हैं, जहाँ वे पण्डित है वहाँ वे संत भी हैं, जहाँ वे साधक हैं वहाँ धर्मसुधारक भी हैं। डा० राधाकृष्णन् ने ठीक ही कहा है कि शंकर जैसी विश्वतोमुखी प्रतिभा वाले व्यक्ति संसार में थोड़े ही हुए हैं (There have been few minds more universal than his)।

श्रीहर्ष

महाकवि *श्रीहर्ष* ने अपना कुछ परिचय अपने महाकाव्य **नैषधीयचरितम्** के अंत में दिया है। इनके पिता का नाम *श्रीहरि* और माता का नाम *मामल्ल* देवी था। इन्हें काव्यशास्त्री आचार्य *मम्मट* का मामा भी बताया जाता है। श्रीहर्ष अलंकृत काव्यशैली की अंतिम अवस्था के एक उच्च कोटि के महाकवि थे। उन्होंने अपने आश्रयदाता का स्वयं अपने इन शब्दों में परिचय दिया है—**ताम्बूलद्वयमासनं च लभते यः कान्यकुब्जेश्वरात्**। इससे सिद्ध होता है कि श्रीहर्ष कन्नोज के राजा जयचन्द की सभा में लब्धप्रतिष्ठ कवि थे। जयचन्द का राज्य काल 1139 से 1195 ई० है। अतः श्रीहर्ष का स्थिति काल 12वीं शताब्दी का उत्तरार्द्ध निश्चित है।

श्रीहर्ष संस्कृत साहित्य के मूर्धन्य महाकवियों में से हैं। श्रीहर्ष के प्रौढ़ पाण्डित्यपूर्ण काव्य ने विद्वत्समाज को यह कहने पर बाध्य कर दिया है कि **नैषधं विद्वदौषधम्**। नैषधीयचरित के अतिरिक्त श्रीहर्ष ने **खण्डनखण्डखाद्य**, **श्रीविजयप्रशस्ति** आदि अनेक ग्रन्थों का प्रणयन किया है। इन सभी रचनाओं के साथ इनका नैषधीयचरित संस्कृत साहित्य का सर्वोत्कृष्ट महाकाव्य है और उसे महाकाव्यों के वृहत्पञ्चक में स्थान प्राप्त हुआ है। कवि ने अपनी चमत्कृत शैली में **महाभारत** के *नलोपाख्यान* को अपने काव्य का कथानक बना कर और उस पर अपनी कल्पना का रंग चढ़ा कर जिस गाम्भीर्य से प्रस्तुत किया है उसे देखकर श्रीहर्ष की प्रतिभा की सराहना करनी पड़ती है। इस महाकाव्य में प्रकृति के विभिन्न उपादानों का सरस वर्णन, दमयन्ती का सौन्दर्य वर्णन आदि बहुत ही सुंदर बन पड़े हैं। कहीं यमक, श्लेष आदि अलंकारों की छटा देखने को मिलती है तो कहीं भंगीभणिति वक्रोक्ति शैली के दर्शन होते हैं। भाषा में पूर्ण प्रौढ़ता दृष्टिगोचर होती है परन्तु कहीं-कहीं वह क्लिष्ट भी हो गई है। अतः उनकी कविता सुकुमार मति वाले लोगों के लिए न होकर केवल विदग्ध जनों को ही रसास्वादन करा सकती है। कवि का ध्यान भाषा के कला पक्ष की ओर अधिक गया है, भाव पक्ष उतना सबल नहीं बन पड़ा।

वास्तव में श्रीहर्ष अपने युग के सच्चे कवि थे और उनकी कविता अपने युग का सही प्रतिनिधित्व करती है।

पण्डितराज जगन्नाथ

पण्डितराज जगन्नाथ एक तैलंग ब्राह्मण थे। इनके पिता का नाम पेरुभट्ट और माता का नाम *लक्ष्मी* था। ये मुगल सम्राट् *शाहजहाँ* के समसामयिक और दरबारी कवि थे। अतः इनका काल सरलता से 1650 ईसवी के लगभग रखा जा सकता है। ये शाहजहाँ के ज्येष्ठ पुत्र *दारा* के गुरु थे। इन्हीं के प्रभाव से दारा संस्कृत का विद्वान् बना और उसने उपनिषदों का अनुवाद *फ़ारसी* भाषा में किया।

पण्डितराज जगन्नाथ केवल महान् कवि ही नही थे, अपितु उच्चकोटि के काव्य-शास्त्री भी थे। **रसगङ्गाधर** इनका उच्चकोटि का काव्य-शास्त्रीय ग्रंथ है। काव्य की एक नई और सुधरी हुई परिभाषा देते हुए उन्होंने लिखा है—**रमणीयार्थप्रतिपादकः शब्दः काव्यम्** अर्थात् रमणीय अर्थ का प्रतिपादक शब्द ही काव्य है।

इनकी काव्य-कृतियों में **भामिनीविलास** और **गङ्गालहरी** का उच्च स्थान है। वास्तव मे पण्डितराज जगन्नाथ ने अपने काव्य ग्रंथों की रचना अपने काव्य शास्त्रीय ज्ञान को व्यवहृत करने के लिए की थी। उनका यह उद्देश्य उनके काव्यों मे स्पष्ट परिलक्षित होता है।

भामिनीविलास एक शृंगारिक काव्य-कृति है, किन्तु उसे पूर्णतया शृंगारिक कृति नहीं कहा जा सकता। यह चार भागों में विभक्त है। इसमें अन्योक्ति के 101 पद्य, शृंगार के 102, करुण के 19 और शान्त के 31 पद्य हैं। तथापि इस काव्य का झुकाव शृंगार और उपदेश की ओर है। यद्यपि यहाँ भाव-गाम्भीर्य और कल्पना का अभाव है, तथापि अनेक ऐसे पद्य उपलब्ध हैं जिनमे काव्य के उत्तम गुण देखे जा सकते हैं।

गंगालहरी एक स्त्रोत्र ग्रंथ है जोकि गंगा माता की स्तुति में लिखा गया है। इसमें कुल मिलाकर 52 पद्य हैं।

प्रथमस्तरङ्गः

वेदसुधा

(इस पाठ में **ऋग्वेद, यजुर्वेद** और **अथर्ववेद** के ऐसे मंत्रों का संग्रह किया गया है जिनसे वैदिक आर्यों के न केवल धार्मिक विश्वासों और सामाजिक तथा सांस्कृतिक जीवन पर प्रकाश पड़ता है अपितु उच्च कोटि के काव्य का भी दिग्दर्शन होता है।

इस संग्रह में कुल मिलाकर दस मन्त्र हैं जिनमें पहले छः मन्त्र ऋग्वेद से लिए गए हैं। पहले मंत्र में सविता देव से प्रार्थना की गई है कि वह बुराइयों को हमसे दूर कर दे और अच्छाइयाँ हमें प्राप्त करा दे। दूसरे मन्त्र में कहा गया है कि सत् (परमेश्वर) एक है पर विद्वान् लोग उसे इन्द्र, मित्र आदि अनेक नामों से पुकारते हैं। तीसरी में आँख, कान आदि इन्द्रियों और अङ्गों की पुष्टि और स्थिरता के साथ एक लंबी आयु जीने की कामना की गई है। चौथे मन्त्र में कहा गया है कि जो बाँट कर नहीं खाता वह पाप खाता है। पाँचवें और छठे मन्त्रों में भावनात्मक एकता की कामना की गई है।

7-9 ये तीन मन्त्र **यजुर्वेद** की *वाजसनेयि-संहिता* से उद्धृत हैं। आ ब्रह्मन् आदि मन्त्र छन्दोबद्ध नहीं हैं, किन्तु यह आधुनिक युग में लिखी गई किसी भी अतुकान्त कविता (blank verse) से होड़ ले सकते हैं। इनमें राष्ट्र के विभिन्न वर्गों, गो, अश्व आदि पशुओं, पुत्रवती वधुओं, वीर पुत्रों, इच्छानुसार मेघवृष्टि, समृद्ध फसलों और सर्वविध योगक्षेम की कामना की गई है। इसे यदि हम राष्ट्रीय गान कहें तो कोई अत्युक्ति न होगी।

दशम मन्त्र अथर्ववेद से लिया गया है। इसमें भूमि की महिमा का वर्णन किया गया है।

ऋक् आदि संहिताओं का सस्वर उच्चारण होता है, इसलिए लिपिबद्ध होने पर वैदिक संहिताओं को स्वरांकित किया गया है। स्वर तीन हैं उदात्त, अनुदात्त और स्वरित।)

विश्वानि देव सवितर्
दुरितानि परा सुव।
यद् भद्रं तन्न आ सुव ॥1॥

इन्द्रं मित्रं वरुणमग्निमाहुर्
अथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद् विप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ॥2॥

भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्
व्यशेमहि देवहितं यदायुः ॥3॥

मोघमन्नं विन्दते अप्रचेताः
सत्यं ब्रवीमि वध इत् स तस्य।
नार्यमणं पुष्यति नो सखायं
केवलाघो भवति केवलादी ॥4॥

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे संजानाना उपासते ॥5॥

समानो मन्त्रः समितिः समानी
समानं मनः सह चित्तमेषाम्।
समानं मन्त्रमभि मन्त्रये वः
समानेन वो हविषा जुहोमि ॥6॥

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम् ।
आ राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी
महारथो जायताम् ।
दोग्ध्री धेनुर्वोढाऽनड्वान्, आशुः सप्तिः,
पुरन्धिर्योषा, जिष्णू रथेष्ठाः सभेयो युवाऽस्य
यजमानस्य वीरो जायताम् ।
निकामे निकामे नः पर्जन्यो वर्षतु ।
फलवत्यो न ओषधयः पच्यन्ताम् ।
योगक्षेमो नः कल्पताम् ॥ 7 ॥

यज्जाग्रतो दूरमुदैति दैवं
तदु सुप्तस्य तथैवैति ।
दूरंगमं ज्योतिषां ज्योतिरेकं
तन्मे मनः शिवसङ्कल्पमस्तु ॥ 8 ॥

सुषारथिरश्वानिव यन्मनुष्यान्
नेनीयतेऽभीशुभिर्वाजिन इव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं
तन्मे मनः शिवसङ्कल्पमस्तु ॥ 9 ॥

यस्यां समुद्र उत सिन्धुरापो
यस्यामन्नं कृष्टयः सम्बभूवुः ।
यस्यामिदं जिन्वति प्राणदेजत्
सो नो भूमिर्गोष्वप्यन्ने दधातु ॥10॥

शब्दार्थाः टिप्पण्यश्च

विश्वानि विश्व, नपुं० द्वितीया, ब० व०, सर्वाणि=सब को

सवितः सवितृ, सम्बोधन, ए० व०; हे सूर्य !

दुरितानि	पापानि=पापों को, विश्वानि विशेषण का विशेष्य। दुर्+√इण्+क्त; द्वितीया, ब० व० ।
परासुव	परा+√सू 'प्रेरित करना' लोट्, म० पु०, ए० व० दूरे प्रेरय=दूर हटा दे, परे कर दे ।
दिव्यः	दिवि भवः; आकाश में स्थित ।
सुपर्णः	शोभनानि पर्णानि यस्य सः=सुन्दर पक्षों वाला ।
गरुत्मान्	गरुत्मत्, प्रथमा, ए० व०; पक्षी, गरुड, सूर्य । गरुत् पुं=पक्ष । गरुत्+मतुप् ।
विप्राः	मेधाविनः; बुद्धिमान्, ब० व० ।
मातरिश्वानम्	मातरिश्वन्, द्वितीया, ए० व०; वायु को । मातरि अन्तरिक्षे श्वयति गच्छतीति, तम् ।
कर्णेभिः	कर्णैः; कानों से, (वैदिक प्रयोग) ।
अक्षभिः	अक्षन्, तृतीया, ब०व०, अक्षिभिः; आँखों से ।
यजत्राः	यष्टव्याः, पूजनीयाः, हे पूजनीय (देवो) ।
तुष्टुवांसः	√स्तु+वस् (क्वसु)=तुष्टुवस्, प्रथमा, ब० व०, स्तुवन्तः; स्तुति करते हुए।
व्यशेम	वि+√अश् 'प्राप्त करना' व्युश्नुवीमहि, प्राप्नुयाम; प्राप्त करें । छान्दस प्रयोग ।
देवहितम्	देवेन हितम् (तृ०तत्पु०) प्रजापतिना स्थापितम्, विहितम्, प्रजापति के द्वारा निश्चित ।
मोघम्	व्यर्थम् ।
अप्रचेताः	अप्रचेतस्, प्रथमा, ए०व०, अप्रकृष्टज्ञानः; अज्ञानी ।
वधः	मृत्युः, मौत ।
इत्	एव, ही ।
केवलाघः	केवलपापवान्, केवल पाप भागी ।
केवलादी	केवलम् असाक्षिकम् अन्नं भुञ्जानः, केवल एककः सन् अत्तीति; अकेला भोजन करने वाला ।
सं गच्छध्वम्	संगताः समवेताः भवत; सम् उपसर्ग पूर्वक+√गम्, आत्मनेपद; संगठित हो जाओ ।

सं वदध्वम्	सह वदत; मिल कर बोलो। एक दूसरे के अनुकूल (अनुमत) बात को कहो।
सं जानताम्	सम् √ज्ञा, लोट्, प्र०पु०, ब०व०; सम् उपसर्ग पूर्वक √ज्ञा आत्मनेपद, समान विचार वाले हों।
संजानानाः	सम् √ज्ञा + शानच्, प्रथमा, ब०व०, ऐकमत्यं प्राप्ताः; समान विचार वाले होकर, विमति को त्याग कर।
उपासते	उप √आस्, लट्, प्र०पु०, ब०व०, स्वीकुर्वन्ति, अपनाते हैं।
मन्त्रः	स्तुतिः गुप्तभाषणं वा; स्तुति अथवा गुप्त बातचीत।
समितिः	प्राप्तिः सङ्गतिः वा; प्राप्ति अथवा परिषद्।
आ जायताम्	आ √जन्, लोट्, म०पु०, ए०व०।
अतिव्याधी	अति √व्यध् 'बींधना', बींध डालने वाला। बाणविद्या में निपुण।
सप्तिः	अश्वः; घोड़ा।
पुरन्धिः	दानशीला, उदारा, पुत्रवती।
निकामे निकामे	यथाकामम्; इच्छानुसार।
योगक्षेमः	योग और क्षेम, अप्राप्त की प्राप्ति और प्राप्त की रक्षा, अथवा सम्यक् निर्वाह।
उदेति	उद् √इ 'गतौ'; उद्गच्छति; चला जाता है।
दैवम्	दीव्यति इति देवः, तत्र भवं दैवम्; आत्मग्राहकम्; आत्मा का ज्ञान कराने वाला।
दूरंगमम्	दूरं गम् + अ (खश्), दूरात् गच्छति; दूर तक जाने वाला।
शिवसङ्कल्पम्	शिवः कल्याणकारी सङ्कल्पः यस्य तत्; कल्याणकारी विचारों वाला।
सुषारथिः	शोभनः सारथिः; अच्छा सारथि। लोक में सुसारथि।
नेनीयते	√नी, यङ्, लट्, प्र०पु०, ए०व०, अत्यर्थम् इतस्ततो नयति; निरन्तर इधर-उधर ले जाता है।
कृष्टयः	कृषयः; खेतियाँ।
जिन्वति	√जिन्व्, लट्, प्र०पु०, ए०व०; जीता है।
प्राणत्	प्र √अन् + अत् (शतृ) नपुं०, द्वितीया, ए०व०; साँस लेते हुए को।
एजत्	√एज् + शतृ; गति करते हुए को।

अभ्यासः

1. **लघूत्तराणि लिखत—**

क. सविता कानि दूरीकरोतु ?
ख. धेनुः कीदृशी भवतु ?
ग. मनः मनुष्यान् कथं नेनीयते ?
घ. भूमिः कानि कानि दधातु ?

2. **निम्नलिखितानां मन्त्रवाक्यानाम् आशयं स्पष्टीकुरुत—**

क. एकं सद् विप्रा बहुधा वदन्ति ।
ख. केवलाघो भवति केवलादी ।
ग. योगक्षेमो नः कल्पताम् ।
घ. तन्मे मनः शिवसङ्कल्पमस्तु ।

3. **कोष्ठादुचितपदम् आदाय रिक्तस्थानानि पूरयत—**

क. सं वो — जानताम् । (मनांसि, मनसि)
ख. समानेन वो — जुहोमि । (हविषा, अन्नेन)
ग. आ ब्रह्मन् ब्राह्मणो — जायताम् । (ब्रह्मवर्चसी, ब्रह्मचारी)
घ. यजमानस्य — जायताम् । (वीरो, धीरो)

4. **पाठे समागतानां वेदमन्त्राणां भावार्थं संक्षिप्य दशवाक्येषु लिखत ।**

द्वितीयस्तरङ्गः

उपनिषद्वचनामृतम्

(इस पाठ में ईश, कठ, मुण्डक, श्वेताश्वतर आदि उपनिषदों से ऐसे मंत्रों का संग्रह किया गया है जिनमें ब्रह्म के स्वरूप का वर्णन किया गया है। पद्य भाषा और भाव की दृष्टि से उत्तम हैं।)

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥1॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥2॥

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥3॥

सूर्यो यथा सर्वलोकस्य चक्षुर्-
न लिप्यते चाक्षुषैर्बाह्यदोषैः।

एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥4॥

नित्यो नित्यानां चेतनश्चेतनानाम्
एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्-
तेषां शान्तिः शाश्वती नेतरेषाम् ॥5॥

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥6॥

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् सम्भवतीह विश्वम् ॥7॥

सत्यमेव जयते नानृतं
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत् सत्यस्य परमं निधानम् ॥8॥

बृहच्च तद् दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च
पश्यत्स्विहैव निहितं गुहायाम् ॥9॥

न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैः तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्-
ततस्तु तं पश्यते ध्यायमानः ॥10॥

तं विश्वरूपं परमं महेश्वरं
तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्-
विदाम देवं भुवनेशमीड्यम् ॥11॥

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥12॥

तदेवाग्निस्तदादित्यस्-
तद् वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म
तदापस्तत् प्रजापतिः ॥13॥

अपाणिपादोऽहमचिन्त्यशक्तिः
पश्याम्यचक्षुः स श्रृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो
न चास्ति वेत्ता मम चित् सदाहम् ॥14॥

वेदैरनेकैरहमेव वेद्यः
वेदान्तकृद् वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशः
न जन्मदेहेन्द्रियबुद्धिरस्ति ॥15॥

यथा नद्यः स्यन्दमानाः समुद्रे
अस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामारूपाद् विमुक्तः
परात् परं पुरुषमुपैति दिव्यम् ॥16॥

शब्दार्थाः टिप्पण्यश्च

ईशा	ईश्, तृतीया, ए०व०, ब्रह्मणा; ईश्वर के द्वारा, ब्रह्म के द्वारा ।
वास्यम्	आच्छादनीयम्; आच्छादन के योग्य है, व्याप्य है ।
त्यक्तेन	त्यागेन इत्यर्थः; त्याग के द्वारा ।
जिजीविषेत्	जीवितुम् इच्छेत्; जीने की इच्छा करे ।
समाः	समा (स्त्री०), द्वितीया, ब०व०, संवत्सरान्; वर्षों तक ।
कर्म न लिप्यते	कर्मणा न लिप्यते इत्यर्थः; कर्म से लिप्त नहीं होता ।
सर्वभूतान्तरात्मा	सर्वेषां भूतानाम् अभ्यन्तरः आत्मा; सब प्राणियों के अंदर स्थित आत्मा, ब्रह्म ।
नित्यः	अविनाशी ।
विदधाति	प्रयच्छति, पूरयति; पूर्ण करता है ।
तत्र	तस्मिन् स्वात्मभूते ब्रह्मणि; उस अपने आत्म स्वरूप ब्रह्म में ।
चन्द्रतारकम्	चन्द्रः च तारकाणि च (समा० दन्द्व); चाँद और तारे ।
ऊर्णनाभिः	लूता; मकड़ी ।
गृह्णते	गृह्णीते, गृह्णाति, ग्रहण करता है; अंदर समा लेता है ।
सम्भवन्ति	प्रभवन्ति; उत्पन्न होती हैं ।
सतः	अस्+अत् (शतृ), पञ्चमी, ए० व०, विद्यमानात्, जीवतः, जीवित से ।
विश्वम्	समस्तम् (जगत्); सारे जगत् को ।
विततः	विस्तीर्णः; विस्तृत ।
आप्तकामाः	पूर्णकामाः, विगततृष्णाः; तृष्णारहित ।
आक्रमन्ति	आक्रामन्ति, गच्छन्ति; जाते हैं ।

बृहत्	महत्; महान् ।
अचिन्त्यरूपम्	न चिन्तयितुं शक्यते रूपम् यस्य, तत्; जिसके रूप की कल्पना नहीं की जा सकती ।
देवैः	इन्द्रियैः; इन्द्रियों के द्वारा ।
विशुद्धसत्त्वः	विशुद्धान्तःकरणः; विशुद्ध अन्तःकरण वाला ।
ध्यायमानः	ध्यायन्, चिन्तयन्; चिन्तन करता हुआ ।
विश्वरूपम्	विश्वानि सर्वाणि रूपाणि यस्य, तम्; सब रूप वाले को ।
ईड्यम्	स्तुत्यम्; स्तुति के योग्य ।
कर्माध्यक्षः	कर्मणाम् अध्यक्षः प्रेक्षकः; सब कर्मों को देखने वाला ।
सर्वभूताधिवासः	सर्वाणि भूतानि अधिवसति इति; सब प्राणियों में निवास करने वाला ।
चेता	$\sqrt{}$चित्+असुन्=चेतस् । प्रथमा, ए०व० में चेताः रूप सिद्ध होता है, परन्तु यहाँ चेता पाठ है । या तो यहाँ विसर्ग का आर्ष लोप है, अथवा धातुओं के नानार्थक होने से $\sqrt{}$चि+तृ (तृन्) से चेता=जानने वाला समझना चाहिए।
निर्गुणः	निर्गताः गुणाः यस्मात् सः; गुणों से परे ।
शुक्रम्	शुभ्रम्; पवित्रम् ।
अपाणिपादः	पाणी च पादौ च पाणिपादम् (समाहार द्वन्द्व) । अविद्यमानं पाणिपादं यस्य सः; हाथों और पाँवों से रहित ।
विविक्तरूपः	एकरूपः; एक रूप वाला ।
नामरूपात्	नाम च रूपं च नामरूपम् (समाहार द्वन्द्व), तस्मात्; नाम और रूप से ।
उपैति	प्राप्नोति; प्राप्त होता है ।

अभ्यासः

1. लघूत्तराणि त्रिभिरेव वाक्यैः लिखत—

क. सर्वभूतान्तरात्मा कथं विभाति ?

ख. सर्वभूतान्तरात्मा लोकदुःखेन न लिप्यते—अत्र का उपमा ?

ग. केषां धीराणां शान्तिः शाश्वती ?

घ. ध्यायमानः केन तं (ईश्वरं) पश्यति ? कैश्च न पश्यते ?

ङ. कीदृशं देवं विदाम ?

च. सर्वभूतान्तरात्मा कीदृशः ?

छ. सूर्यः कं न प्रकाशयितुं शक्नोति ?

ज. विद्वान् कथं दिव्यम् उपैति ?

2. भावार्थं स्पष्टीकुरुत—

क. तस्य भासा सर्वमिदं विभाति ।

ख. तथाक्षरात् सम्भवतीह विश्वम् ।

ग. अहं विजानामि विविक्तरूपः ।

घ. वेदान्तकृद् वेदविदेव चाहम् ।

3. पङ्क्तिं पूरयत—

क. कुर्वन्नेवेह .... ।

ख. सत्यमेव जयते ...... देवयानः ।

ग. दूरात् सुदूरे ...... गुहायाम् ।

4. अधोलिखितेषु पदेषु चत्वारः सन्धिविच्छेदाः विहिताः, तेषु शुद्धं सन्धिविच्छेदं रेखाङ्कितं कुरुत—

क. कुर्वन्नेवेह—
(i) कुर्वन्+इव+इह
(ii) कुर्वन्+नेव+एह
(iii) कुर्वन्+एव+इह
(iv) कुर्वन्+ऐव+इह

ख. नान्यथेतोऽस्ति—
(i) न+अन्यथा+इतः+अस्ति
(ii) न+अन्यथा+एतः+अस्ति
(iii) न+अन्यथा+ऐतः+अस्ति
(iv) न+अन्यथा+ईतः+अस्ति

ग. येनाक्रमन्त्यृषयः—
(i) येन + अक्रमन्ति + ऋषयः
(ii) येन + आक्रमन्ति + ऋषयः
(iii) येन + अक्रमन्ति + यर्षयः
(iv) येन + आक्रमन्ति + अर्षयः

घ. भुवनेशमीड्यम्—
(i) भुवन + ईशम् + ईड्यम्
(ii) भुवने + शम् + ईड्यम्
(iii) भु + वनेशम् + ईड्यम्
(iv) भुवन + एशम् + ईड्यम्

5. **सनामनिर्देशं समासानां विग्रहः क्रियताम्—**

चन्द्रतारकम्, विशुद्धसत्वः, भुवनेशम्, अचिन्त्यशक्तिः, केशलोमानि ।

6. **प्रकृति-प्रत्ययौ निर्दिशत—**

प्रविष्टः, निहितम्, ईड्यम्, विहाय, ध्यायमानः ।

तृतीयस्तरङ्गः

वर्षा ऋतुः

(वर्षा ऋतु का यह अनुपम वर्णन वाल्मीकीय रामायण के *किष्किन्धा* काण्ड से लिया गया है। सीताहरण के पश्चात् राम और लक्ष्मण उन्हें ढूंढते-ढूंढते माल्यवान् पर्वत पर पहुँचते हैं। वहाँ उनकी भेंट हनुमान से होती है। हनुमान् उनकी मित्रता सुग्रीव से करा देते हैं। राम सुग्रीव के भाई *वाली* को मारकर उसका (सुग्रीव का) राज्य उसे वापस दिला देते हैं। इसी बीच वर्षा ऋतु का आरंभ हो जाता है। राम भावविभोर हो लक्ष्मण को संबोधित कर उस (वर्षा ऋतु) का वर्णन करते हैं।

वाल्मीकिकृत यह वर्षा वर्णन समस्त संस्कृत साहित्य में अनुपम है।)

स तथा वालिनं हत्वा सुग्रीवमभिषिच्य च।
वसन् माल्यवतः पृष्ठे रामो लक्ष्मणमब्रवीत् ॥1॥

अयं स कालः संप्राप्तः समयोऽद्य जलागमः।
संपश्य त्वं नभो मेघैः संवृतं गिरिसंनिभैः ॥2॥

शक्यमम्बरमारुह्य मेघसोपानपङ्क्तिभिः।
कुटजार्जुनमालाभिरलङ्कर्तुं दिवाकरः ॥3॥

एषा घर्मपरिक्लिष्टा नववारिपरिप्लुता ।
सीतेव शोकसन्तप्ता मही बाष्पं विमुञ्चति ॥4॥

एष फुल्लार्जुनः शैलः केतकैरधिवासितः ।
सुग्रीव इव शान्तारिर्धाराभिरभिषिच्यते ॥5॥

मेघकृष्णाजिनधरा धारायज्ञोपवीतिनः ।
मारुतापूरितगुहाः प्राधीता इव पर्वताः ॥6॥

कशाभिरिव हैमीभिर्विद्युद्भिरभिताडितम् ।
अन्तःस्तनितनिर्घोषं सवेदनमिवाम्बरम् ॥7॥

नीलमेघाश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे ।
स्फुरन्ती रावणस्याङ्के वैदेहीव तपस्विनी ॥8॥

रजः प्रशान्तं सहिमोऽद्य वायुर्-
निदाघदोषप्रसराः प्रशान्ताः ।
स्थिता हि यात्रा वसुधाधिपानां
प्रवासिनो यान्ति नराः स्वदेशान् ॥9॥

क्वचित् प्रकाशं क्वचिदप्रकाशं
नभः प्रकीर्णाम्बुधरं विभाति ।
क्वचित् क्वचित् पर्वतसंनिरुद्धं
रूपं यथा शान्तमहार्णवस्य ॥10॥

रसाकुलं षट्पदसंनिकाशं
प्रभुज्यते जम्बुफलं प्रकामम् ।
अनेकवर्णं पवनावधूतं
भूमौ पतत्याम्रफलं विपक्वम् ॥11॥

समुद्वहन्तः सलिलातिभारं
बलाकिनो वारिधरा नदन्तः ।
महत्सु शृङ्गेषु महीधराणां
विश्रम्य विश्रम्य पुनः प्रयान्ति ॥12॥

वहन्ति वर्षन्ति नदन्ति भान्ति
ध्यायन्ति नृत्यन्ति समाश्वसन्ति।
नद्यो घना मत्तगजा वनान्ताः
प्रियाविहीनाः शिखिनः प्लवङ्गाः ॥13॥

प्रहर्षिताः केतकपुष्पगन्ध—
माघ्राय हृष्टा वननिर्झरेषु।
प्रपातशब्दाकुलिता गजेन्द्राः
सार्धं मयूरैः समदा नदन्ति ॥14॥

धारानिपातैरभिहन्यमानाः
कदम्बशाखासु विलम्बमानाः।
क्षणार्जितं पुष्परसावगाढं
शनैर्मदं षट्चरणास्त्यजन्ति ॥15॥

शब्दार्थाः टिप्पण्यश्च

मेघसोपानपङ्क्तिभिः — मेघा एव सोपानानि तेषां पङ्क्तिभिः; मेघ रूपी सीढ़ियों से।

कुटजार्जुनमालाभिः — कुटजार्जुनानां वार्षिकपुष्पाणां मालाभिः; कुटज और अर्जुन नामक वर्षाकालीन पुष्पों की मालाओं से।

घर्मपरिक्लिष्टा — घर्मेण ग्रीष्मसन्तापेन, (सीतापक्षे) विरहतापेन परिक्लिष्टा संतप्ता; गरमी के ताप से, (सीता के पक्ष में) विरह के ताप से सन्तप्त।

फुल्लार्जुनः — फुल्लाः पुष्पिताः अर्जुनाः यस्मिन् (ब०व्री०); फूले हुए अर्जुन वृक्षों वाला।

अधिवासतः — वासितः, सुरभितः; सुगन्धित।

शान्तारिः — शान्तः अरिः यस्य सः; नष्ट हुए शत्रु वाला, सुग्रीव का शत्रु वाली नष्ट हो गया है और पर्वत का शत्रु दावानल शान्त हो गया है।

मेघकृष्णाजिनधराः	मेघाः एवं कृष्णाजिनानि तेषां धराः; मेघ रूपी मृगछालाओं के धारण करने वाले।
प्राधीताः	अध्येतुम् प्रक्रान्ताः, प्रारब्धाध्ययनाः; अध्ययन में लग रहे।
	इस श्लोक में पर्वतों को मेघ रूपी मृगछाला को धारण करने वाले, जलधारा रूपी यज्ञोपवीत को पहनने वाले और हवा से भरी (गूंजने वाली) गुफाओं वाले, मानों वेदोच्चारण करने वाले ब्रह्मचारियों के रूप में प्रदर्शित किया गया है।
निदाघदोषप्रसराः	निदाघस्य ग्रीष्मस्य दोषाणां प्रसराः; ग्रीष्मकाल के दोषों के विस्तार।
प्रकीर्णाम्बुधरम्	प्रकीर्णाः अम्बुधरा मेघाः यस्मिन्, तत्; बिखरे हुए मेघों वाला।
शान्तमहार्णवस्य	निस्तरङ्गसमुद्रस्य; तरंगों से रहित समुद्र का।
रसाकुलम्	रसेन पूर्णम्; रस से भरा हुआ।
षट्पदसंनिकाशम्	भ्रमरसदृशम्; भौंरे के समान (काला)। यह अस्वपदविग्रह नित्य समास है।
प्रकामम्	यथेच्छम्; जी भर कर।
प्लवङ्गाः	वानराः; बन्दर।
आकुलिताः	व्याकुलाः।
पुष्परसावगाढम्	पुष्पाणां रसेन अवगाढम् वृद्धम्; फूलों के रस से बढ़े हुए (मद) को।
षट्चरणाः	भ्रमराः भृङ्गाः, भौंरे।

अभ्यासः

1. उत्तराणि दीयन्ताम्—

क. सुग्रीवाभिषेकानन्तरं रामः कुत्र अवसत् ?
ख. जलागमे नभः कैः संवृतम् आसीत् ?

ग. मही कस्या इव बाष्पं विमुञ्चति ?

घ. पर्वताः कथं प्राधीता इव प्रतिभान्ति ?

ङ. सवेदनमिवाम्बरम्—इति वचने कवेः कः आशयः ?

च. वर्षर्तौ केषां यात्राः स्थिताः भवन्ति ?

छ. नभः शान्तमहार्णवस्य रूपं कथं धारयति ?

2. **रिक्तस्थानानि पूरयत—**

क. रसाकुलम् ....
....प्रकामम् ।

ख. वहन्ति वर्षन्ति ....
....समाश्वसन्ति ।

ग. प्रपातशब्दाकुलिता ....
....नदन्ति ।

घ. धारानिपातैः ....
....विलम्बमानाः ।

3. **वर्षर्तुवर्णनान्तर्गतं नभोवर्णनं स्वशब्दैः कुरुत ।**

4. **अधोलिखितेषु सन्धिविच्छेदः क्रियताम्—**

सुग्रीव इव, सीतेव, केतकैरधिवासितः, कशाभिरिव, पतत्याम्रफलम् ।

5. **अधः एकस्मिन् भागे समासविग्रहो विहितः अस्ति, अपरस्मिन् भागे समस्त-पदानि लिखत—**

नवेन वारिणा परिप्लुता ।	....
नीलं मेघं आश्रिता ।	....
शान्तः चासौ महार्णवश्च ।	....
प्रियया विहीनाः ।	....
षट् चरणाः येषां ते ।	....

6 **अधोलिखितैः पदैः सरलवाक्यानि विरच्यन्ताम्—**

क्वचित्, विश्रम्य, मुदिताः, यथा, विहाय, सार्द्धम्, शनैः ।

चतुर्थस्तरङ्गः

यक्ष-युधिष्ठिर-संवादः

(यह अंश महाभारत के *वन पर्व* से लिया गया है। एक बार पाँचों पाण्डव वन में थे। उन्हें प्यास लगी। *युधिष्ठिर* ने *नकुल* को जल लाने के लिए भेजा। नकुल एक जलाशय पर गया और पानी पीने लगा। अन्तरिक्ष से एक आवाज़ आयी—'रुको, मेरे कुछ प्रश्न हैं। पहले उनके उत्तर दो। तत्पश्चात् पानी पीना और अपने भाइयों के लिए ले जाना।' नकुल बहुत प्यासा था। उसने इसकी कुछ परवाह न की और पानी पीने लगा। पानी पीते ही वह वहीं गिर पड़ा। काफी देर तक प्रतीक्षा करने के पश्चात् युधिष्ठिर ने *सहदेव* को नकुल का पता लगाने और पानी लाने के लिए भेजा। वह भी उसी जलाशय पर गया और अपने भाई की तरह आकाशवाणी की परवाह किये विना पानी पीने लगा। वह भी पानी पीते ही वहीं अचेत लेट गया। उसके पश्चात् अर्जुन और *भीम* आये और उनकी भी वही दशा हुई। जब कोई भी न लौटा तो युधिष्ठिर स्वयं उस तालाब पर आये और अपने भाइयों की दशा देख कर मन में अत्यन्त दुःखी हुये। प्यास अधिक होने के कारण उन्होंने पानी पीना चाहा। उसी समय अन्तरिक्ष से आवाज़ आयी—'मैं शैवल और मत्स्य खाने वाला बक हूँ। मैंने ही तेरे भाइयों को मौत के घाट उतारा है। यदि तू मेरे प्रश्नों का उत्तर नहीं देगा तो तेरी भी यही दशा होगी। मेरे प्रश्नों का उत्तर देकर तुम पानी पी सकते हो और ले जा सकते हो।' युधिष्ठिर रुक गये और उन्होंने पूछा—

"सच बताओ, तुम कौन हो ? तुम कोई महान् प्राणी प्रतीत होते हो। तुम कोई साधारण पक्षी नहीं हो सकते।" एक महाकाय और विरूपाक्ष यक्ष आकर युधिष्ठिर के सामने उपस्थित हो गया और अपने प्रश्नों के उत्तर के लिए आग्रह करने लगा। युधिष्ठिर ने यक्ष से कहा—"तुम प्रश्न करो, मैं अपनी बुद्धि के अनुसार उनका उत्तर दूंगा।" इस पाठ में यक्ष और युधिष्ठिर के वे ही प्रश्न और उत्तर संकलित किये गये हैं।)

यक्षः किंस्विद् गुरुतरं भूमेः किंस्विदुच्चतरं च खात्।
किंस्विच्छीघ्रतरं वायोः किंस्विद् बहुतरं तृणात् ॥1॥

युधिष्ठिरः माता गुरुतरा भूमेः खात् पितोच्चतरस्तथा।
मनः शीघ्रतरं वाताच्चिन्ता बहुतरी तृणात् ॥2॥

यक्षः किंस्वित् प्रवसतो मित्रं किंस्विन् मित्रं गृहे सतः।
आतुरस्य च किं मित्रं किंस्विन् मित्रं मरिष्यतः ॥3॥

युधिष्ठिरः सार्थः प्रवसतो मित्रं भार्या मित्रं गृहे सतः।
आतुरस्य भिषङ् मित्रं दानं मित्रं मरिष्यतः ॥4॥

यक्षः किंस्विदेकपदं धर्म्यं किंस्विदेकपदं यशः।
किंस्विदेकपदं स्वर्ग्यं किंस्विदेकपदं सुखम् ॥5॥

युधिष्ठिरः दाक्ष्यमेकपदं धर्म्यं दानमेकपदं यशः।
सत्यमेकपदं स्वर्ग्यं शीलमेकपदं सुखम् ॥6॥

यक्षः धन्यानामुत्तमं किंस्विद् धनानां स्यात् किमुत्तमम्।
लाभानामुत्तमं किं स्यात् सुखानां स्यात् किमुत्तमम् ॥7॥

युधिष्ठिरः धन्यानामुत्तमम् दाक्ष्यं धनानामुत्तमं श्रुतम्।
लाभानां श्रेय आरोग्यं सुखानां तुष्टिरुत्तमा ॥8॥

यक्षः कश्च धर्मः परो लोके कश्च धर्मः सदाफलः।
किं नियम्य न शोचन्ति कैश्च सन्धिर्न जीर्यते ॥9॥

युधिष्ठिरः आनृशंस्यं परो धर्मस्त्रयीधर्मः सदाफलः।
मनो यम्य न शोचन्ति सन्धिः सद्भिर्न जीर्यते ॥10॥

यक्षः किं नु हित्वा प्रियो भवति
किं नु हित्वा न शोचति।
किं नु हित्वाऽर्थवान् भवति
किं नु हित्वा सुखी भवेत् ॥11॥

युधिष्ठिरः मानं हित्वा प्रियो भवति
क्रोधं हित्वा न शोचति।
कामं हित्वाऽर्थवान् भवति
लोभं हित्वा सुखी भवेत् ॥12॥

यक्षः किमर्थं ब्राह्मणे दानं किमर्थं नटनर्तके।
किमर्थं चैव भृत्येषु किमर्थं चैव राजसु ॥13॥

युधिष्ठिरः धर्मार्थं ब्राह्मणे दानं यशोऽर्थं नटनर्तके।
भृत्येषु भरणार्थं वै भयार्थं वै च राजसु ॥14॥

यक्षः मृतः कथं स्यात् पुरुषः कथं राष्ट्रं मृतं भवेत्।
श्राद्धं मृतं कथं वा स्यात् कथं यज्ञो मृतो भवेत् ॥15॥

युधिष्ठिरः मृतो दरिद्रः पुरुषो मृतं राष्ट्रमराजकम्।
मृतमश्रोत्रियं श्राद्धं मृतो यज्ञस्त्वदक्षिणः ॥16॥

यक्षः कः शत्रुर्दुर्जयः पुंसां कश्च व्याधिरनन्तकः।
कीदृशश्च स्मृतः साधुरसाधुः कीदृशः स्मृतः ॥17॥

युधिष्ठिरः क्रोधः सुदुर्जयः शत्रुः लोभो व्याधिरनन्तकः।
सर्वभूतहितः साधुरसाधुर्निर्दयः स्मृतः ॥18॥

यक्षः किं स्थैर्यमृषिभिः प्रोक्तं किं च धैर्यमुदाहृतम्।
स्नानं च किं परं प्रोक्तं दानं च किमिहोच्यते ॥19॥

युधिष्ठिरः स्वधर्मे स्थिरता स्थैर्यं धैर्यमिन्द्रियनिग्रहः।
स्नानं मनोमलत्यागो दानं वै भूतरक्षणम् ॥20॥

यक्षः को मोदते किमाश्चर्यं कः पन्थाः का च वार्त्तिका।
ममैतांश्चतुरः प्रश्नान् कथयित्वा जलं पिब ॥21॥

युधिष्ठिरः पञ्चमेऽहनि षष्ठे वा शाकं पचति स्वे गृहे ।
अनृणी चाप्रवासी च स वारिचर मोदते ॥22॥

अहन्यहनि भूतानि गच्छन्तीह यमालयम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम् ॥23॥

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्ना
नैको ऋषिर्यस्य मतं प्रमाणम् ।
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो येन गतः स पन्थाः ॥24॥

अस्मिन् महामोहमये कटाहे
सूर्याग्निना रात्रिदिवेन्धनेन ।
मासर्तु दर्वीपरिघट्टनेन
भूतानि कालः पचतीति वार्ता ॥25॥

शब्दार्थाः टिप्पण्यश्च

खात् — आकाशात्; आकाश से ।

प्रवसतः — विदेशं गच्छतः; विदेश जाते हुये के ।

मरिष्यतः — √मृ, लृट्, शतृ, प्रथमा, ए० व०, मुमूर्षोः, मरने वाले का ।

सार्थः — सरतीति सार्थः । यात्रायां व्यवसायिनाम् अन्येषां वा जनानां समूहः; यात्रा में व्यापारियों या अन्य व्यक्तियों का समुदाय, काफिला ।

एकपदम् — एकपदवाच्यम्, संक्षेपेण उदाहार्यम्; संक्षेप में ।

धर्म्यम् — धर्मादनपेतम्; धर्मयुक्त ।

स्वर्ग्यम् — स्वर्गाय हितम् ।

धन्यम् — धनं लब्धा, धन प्राप्त करने वाला (मुख्यार्थ) । कृतार्थ, कृतकृत्य (गौणार्थ) ।

तुष्टिः	सन्तोषः; संतोष ।
सदाफलः	नियम से फलप्रद, हमेशा फल देनेवाला ।
आनृशंस्यम्	दया । 'नृशंस' क्रूर (घातक) को कहते हैं ।
हित्वा	√हा 'छोड़ना'+त्वा (क्त्वा); छोड़कर, त्यागकर ।
यशोऽर्थम्	यशसे, यश के लिये । चतुर्थी (नित्य) समास ।
भरणार्थम्	भरणाय; भरणपोषण के लिये । चतुर्थी (नित्य) समास ।
भयार्थम्	भयस्य कारणात्; भय के कारण से ।
राष्ट्रम्	राज्यम्; राज्य ।
अनन्तकः	अनन्तः; अन्त न होने वाला ।
व्याधिः	रोगः; बीमारी, रोग ।
भूतरक्षणम्	भूतानां प्राणिनां रक्षणम्; प्राणियों की रक्षा ।
अनृणी	न ऋणी, ऋणमुक्त ।
अप्रवासी	स्वगृहे वासी; अपने घर या देश मे निवास करने वाला।
वारिचर	संबो०, ए० व०, वारिणि चरति इति; जल में विचरण करने वाले, यक्ष ।
वार्ता	उदन्तः, वृत्तान्तः; समाचार, ज्ञान की बात ।
सूर्याग्निना	सूर्यः एवाग्निः (मयूरव्यंसकादितत्पुरुषः) तेन; सूर्यरूपी अग्नि के द्वारा ।
मासर्तुदर्वीपरिघट्टनेन	मासाः च ऋतवः च मासर्तवः, ते एव दर्वी, तस्याः परिघट्टनेन चालनेन; मास और ऋतु रूपी करछुल को चलाने से ।

अभ्यासः

1. **पद्यानि पूरयत—**

क. माता गुरुतरा ....

.... तृणात् ।

ख. आनृशंस्यं...
....जीर्यते ।

ग. मातं हित्वा...
....सुखी भवेत् ।

घ. अहन्यहनि...
....परम् ।

2. **अधोलिखितेषु बहुविकल्पेषु उचितविकल्पं सूचयत—**

क. पुंसां सुदुर्जयः शत्रुः कः ? (रोगः, सिंहः, क्रोधः)

ख. कः साधुः ? (भिक्षारतः, परोपदेशकुशलः, सर्वभूतहितः)

ग. दानं किमुच्यते ? (भोजनम्, भूतरक्षणम्, दक्षिणा)

घ. चिन्ता कस्मात् बहुतरी ? (स्वर्णात्, रजतात्, तृणात्)

ङ. कं हित्वा अर्थवान् भवति ? (मानम्, कामम्, क्रोधम्)

च. राजसु किमर्थं दानम् ? (धर्मार्थम्, कामार्थम्, भयार्थम्)

3. **स्तम्भद्वयगत-शब्दार्थयोः मेलनं कुरुत—**

(i) खात्	विदेशगतस्य
(ii) प्रवसतः	रुग्णस्य
(iii) आतुरस्य	आकाशात्
(iv) भिषक्	महापुरुषैः
(v) अर्थवान्	नियन्त्र्य
(vi) यम्य	वैद्यः
(vii) सद्भिः	धनवान्

4. **उत्तराणि लिखत—**

क. कः मोदते ?

ख. परम् आश्चर्यं किम् ?

ग. कः पन्थाः ?

घ. का वार्ता ?

5. सन्धिः विधीयताम् —

(i) किस्वित्+शीघ्रतरम् = ...
(ii) भिषक्+मित्रम् = ...
(iii) तुष्टिः+उत्तमा = ...
(iv) यज्ञः+तु+अदक्षिणः = ...
(v) मम+एतान्+चतुरः = ...
(vi) अहनि+अहनि = ...

6. स्तम्भद्वयगत समस्तपदानि तदुचित-नामभिः संयोजयत—

(i) अदक्षिणः	बहुव्रीहिः ।
(ii) निर्दयः	तत्पुरुषः ।
(iii) इन्द्रियनिग्रहः	नञ् ।
(iv) महाजनः	द्वन्द्वः ।
(v) मनोमलत्यागः	कर्मधारयः ।
(vi) सूर्याग्निः	तत्पुरुषः ।

7. अधोलिखितेषु पदेषु लिङ्गविभक्तिवचनानि निर्दिशत—

मरिष्यतः, तुष्टिः अहनि, श्रुतयः, अनृणी ।

पञ्चमस्तरङ्गः

नन्दस्य विवेकः

(निम्नांकित श्लोक महाकवि *अश्वघोष* विरचित महाकाव्य **सौन्दरनन्दम्** के *द्वादश: सर्ग* से लिये गये हैं। अपनी पत्नी सुन्दरी में नितांत अनुरक्त सौतेले भाई नन्द को अपनी इच्छा के विरुद्ध बौद्धधर्म में दीक्षित कर भिक्षु बना देते हैं। घर से नन्द भाग जाना चाहता है। संसार की नश्वरता का उपदेश बुद्ध से सुनकर उसके मन में ज्ञान का उदय हो जाता है। उस उपदेश के कुछ अंश यहाँ संगृहीत है।)

खेलगामी महाबाहुर्गजेन्द्र इव निर्मदः।
सोऽभ्यगच्छद् गुरुं काले विवक्षुर्भावमात्मनः ।।1।।

प्रणम्य च गुरौ मूर्ध्ना बाष्पव्याकुललोचनः।
कृत्वाञ्जलिमुवाचेदं ह्रिया किञ्चिदवाङ्मुखः ।।2।।

अप्सरः प्राप्तये यन्मे भगवन्! प्रतिभूरसि।
नाप्सरोभिर्ममार्थोऽस्ति प्रतिभूत्वं त्यजाम्यहम् ।।3।।

श्रुत्वा ह्यावर्तकं स्वर्गं संसारस्य च चित्रताम्।
न मर्त्येषु न देवेषु, प्रवृत्तिर्मम रोचते ।।4।।

यदि प्राप्य दिवं यत्नान्नियमेन दमेन च ।
अवितृप्ताः पतन्त्यन्ते स्वर्गाय त्यागिने नमः ॥5॥

अतश्च निखिलं लोकं विदित्वा सचराचरम् ।
सर्वदुःखक्षयकरे त्वद्धर्मे परमे रमे ॥6॥

तस्माद् व्याससमासाभ्यां तन्मे व्याख्यातुमर्हसि ।
यच्छ्रुत्वा शृण्वतां श्रेष्ठं परमं प्राप्नुयां पदम् ॥7॥

ततस्तस्याशयं ज्ञात्वा विपक्षाणीन्द्रियाणि च ।
श्रेयश्चैवामुखीभूतं निजगाद तथागतः ॥8॥

अहो प्रत्यवमर्शोऽयं श्रेयसस्ते पुरोजवः ।
अरण्यां मथ्यमानायामग्नेर्धूम इवोत्थितः ॥9॥

चिरमुन्मार्गविहृतो लोलैरिन्द्रियवाजिभिः ।
अवतीर्णोऽसि पन्थानं दिष्ट्या दृष्ट्याऽविमूढया ॥10॥

अद्य ते सफलं जन्म लाभोऽद्य सुमहांस्तव ।
यस्य कामरसज्ञस्य नैष्कर्म्यायोत्सुकं मनः ॥11॥

लोकेऽस्मिन्नालयारामे निवृत्तौ दुर्लभा रतिः ।
व्यथन्ते ह्यपुनर्भावात् प्रपातादिव बालिशाः ॥12॥

दुःखं न स्यात् सुखं मे स्यादिति प्रयतते जनः ।
अत्यन्तदुःखोपरमं सुखं तच्च न बुध्यते ॥13॥

अरिभूतेष्वनित्येषु सततं दुःखहेतुषु ।
कामादिषु जगत् सक्तं न वेत्ति सुखमव्ययम् ॥14॥

सर्वदुःखापहं तत् तु हस्तस्थममृतं तव ।
विषं पीत्वा यदगदं समये पातुमिच्छसि ॥15॥

अनर्हसंसारभयं मानार्हं ते चिकीर्षितम् ।
रागाग्निस्तादृशो यस्य धर्मोन्मुखपराङ्मुखः ॥16॥

रागोद्दामेन मनसा सर्वथा दुष्करा धृतिः ।
सदोषं सलिलं दृष्ट्वा पथिकेन पिपासुना ॥17॥

ईदृशी नाम बुद्धिस्ते निरुद्धा रजसाभवत् ।
रजसा चण्डवातेन विवस्वत इव प्रभा ।।18।।
सा जिघांसुस्तमो हार्द या सम्प्रति विजृम्भते ।
तमो नैशं प्रभा सौरी विनिर्गीर्णेव मेरुणा ।।19।।
युक्तरूपमिदं चैव शुद्धसत्त्वस्य चेतसः ।
यत् ते स्यान्नैष्ठिके सूक्ष्मे श्रेयसि श्रद्धानता ।।20।।

शब्दार्थाः टिप्पण्यश्च

खेलगामी — मन्दगामी, खेलः=लीला ।

प्रतिभूः — प्रतिभवति इति, लग्नकः, जामिन ।

आवर्तकम् — आवृत्यते यस्मात्, तम्; जिससे पुनरावर्तन होता है, वापस आना पड़ता है ।

चित्रताम् — विचित्रताम्; विचित्रता को ।

व्याससमासाभ्याम् — व्यासः च समासः च ताभ्याम्; विस्तार और संक्षेप से ।

विपक्षाणि — विपरीतानि, विमुखानि; विषयों से विमुख ।

आमुखीभूतम् — सम्मुखम्, सामने; समीपवर्ती ।

प्रत्यवमर्शः — ध्यानम्, विवेकः ।

पुरोजवः — पुरोगामी; आगे जाने वाला ।

विहृतः — वि√हृ+त (क्त, कर्त्रर्थ में) विहार करने वाला ।

नैष्कर्म्याय — निष्क्रमणाय, वैराग्याय ।

आलयारामे — आलयेषु विषयेषु आरमते यत्र, तस्मिन्; जहाँ भोगों में रमण किया जाता है, उसमें ।

अपुनर्भावात् — मोक्षात्, मोक्ष से ।

अत्यन्तदुःखोपरमम् — अत्यन्तं दुःखानाम् उपरमः अभावः विनाशो वा यस्मिन् दुःखों का नितान्त अभाव अथवा विनाशशील ।

अगदम्	औषधम्, दवा को। 'अगद' पुं० है।
अनर्हसंसारभयम्	न अर्हति संसाराद् भयम् तत्; संसार से भयभीत न होने योग्य।
रागोद्दामेन	रागेण उद्दामम् उच्छृङ्खलम्, तेन; राग से उच्छृंखल (मन) के द्वारा।
रजसा	रजोगुणेन, पक्षे धूल्या; रजोगुण से, पक्ष में धूलि से।
सौरी	सूर्यस्य इयं सौरी; सूर्य की।
विनिर्गीणा	विनिस्सृता; निकली हुई।
युक्तरूपम्	अनुरूपम्; उचित। रूपम् प्रत्यय है।

अभ्यासः

1. **द्वित्रैः वाक्यैः लघूत्तराणि लिखत—**

क. नन्दः काले कम् किमर्थञ्च अभ्यगच्छत् ?

ख. नन्दमते कीदृशः स्वर्गः कीदृशश्च संसारः ?

ग. तथागतः नन्दस्य जन्म कथं सफलम् अवर्णयत् ?

2. **पद्यांशं पूरयत—**

क. अद्य ते सफलं .... ।
.... मनः ॥

ख. लोके .... ।
.... बालिशाः ॥

ग. अरिभूतेषु .... ।
.... सुखमव्ययम् ॥

घ. सर्वदुःखापहं .... ।
.... पातुमिच्छसि ॥

3. **तालिकाद्वय विशेष्यविशेषण शब्दयोः उचितयोगं कुरुत—**

मानार्हं	सलिलम्
मनसा	चिकीर्षितम्
दुष्करा	पिपासुना
सदोषम्	धृतिः
पथिकेन	रागोद्दामेन
बुद्धिः	चण्डवातेन
रजसा	निरुद्धा
तमो	श्रेयसि
प्रभा	हार्दम्
सूक्ष्मे	सौरी

4. **अधोलिखितानां पद्यानां भावार्थः लिख्यन्ताम् —**

क. खेलगामी .... भावमात्मनः ।

ख. अद्य ते सफलं .... उत्सुकं मनः ।

ग. युक्तरूपमिदं .... श्रद्धानता ।

5. **तथागतस्य उपदेशसारं दशवाक्येषु वर्णयत ।**

6. **अधस्तात् कतिचित् सन्धियुक्तानि कतिचित् च समस्तानि पदानि प्रदत्तानि, तेषु सन्धियुक्तानि पदानि विचित्य तेषां विच्छेदान् कुरुत—**

महाबाहुः, त्यजाम्यहम्, सोऽभ्यगच्छत्, अवितृप्ताः, यच्छ्रुत्वा, सर्वदुःखक्षयकरे, सुमहांस्तव, कामरसज्ञस्य, स्यान्नैष्ठिके, चण्डवातेन ।

7. **अधः समासविग्रहाः प्रदर्शिताः । तेषां पुरस्तात् समस्तपदानि समास-नामानि च लिखत—**

बाष्पेण व्याकुले लोचने यस्य	....	....
अप्सरसः प्राप्तये	....	....
व्यासश्च समासश्च ताभ्याम्	....	....
इन्द्रियाणि एव वाजिनः तैः	....	....
न अर्हः	....	....

8. **अधोलिखितैः पदैः वाक्यानि रचयत—**

विवक्षुः, चिरं, दिष्ट्या, निजगाद, चिकीर्षितम्, मानार्हः ।

षष्ठस्तरङ्गः

मेघसन्देशः

(इस पाठ में प्रथम पाँच श्लोक महाकवि कालिदास विरचित गीतिकाव्य **मेघदूतम्** के पूर्वमेघ से तथा शेष उत्तरमेघ से लिये गये हैं। कुबेर के शाप के कारण वर्ष भर के लिये निर्वासित कोई विरही यक्ष रामगिरि पर निवास करता हुआ वर्षाकाल के आरंभ में आकाश में घिरे मेघ से प्रार्थना करता है कि वह अलका पुरी जाकर उसका संदेश उसकी प्रिया तक पहुँचा दे। इन पद्यों में मेघ के प्रति यक्ष का अनुनय एवं प्रेषणीय संदेश मार्मिक ढंग से वर्णित है।)

कश्चित् कान्ताविरहगुरुणा स्वाधिकारात् प्रमत्तः
शापेनास्तंगमितमहिमा वर्षभोग्येण भर्तुः।
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥1॥

तस्मिन्नद्रौ कतिचिदबलाविप्रयुक्तः स कामी
नीत्वा मासान् कनकवलयभ्रंशरिक्तप्रकोष्ठः।
आषाढस्य प्रथमदिवसे मेघमाश्लिष्टसानं
वप्रक्रीडापरिणतगजप्रेक्षणीयं ददर्श ॥2॥

प्रत्यासन्ने नभसि दयिताजीवितालम्बनार्थी
जीमूतेन स्वकुशलमयीं हारयिष्यन् प्रवृत्तिम् ।
स प्रत्यग्रैः कुटजकुसुमैः कल्पितार्घाय तस्मै
प्रीतः प्रीतिप्रमुखवचनं स्वागतं व्याजहार ॥3॥

जातं वंशे भुवनविदिते पुष्करावर्तकानां
जानामि त्वां प्रकृतिपुरुषं कामरूपं मघोनः ।
तेनार्थित्वं त्वयि विधिवशाद् दूरबन्धुर्गतोऽहं
याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा ॥4॥

सन्तप्तानां त्वमसि शरणं तत् पयोद प्रियायाः
सन्देशं मे हर धनपतिक्रोधविश्लेषितस्य ।
गन्तव्या ते वसतिरलका नाम यक्षेश्वराणां
बाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहर्म्या ॥5॥

तामायुष्मन् मम च वचनादात्मनश्चोपकर्तुं
ब्रूया एवं तव सहचरो रामगिर्याश्रमस्थः ।
अव्यापन्नः कुशलमबले पृच्छति त्वां वियुक्तः
पूर्वाभाष्यं सुलभविपदां प्राणिनामेतदेव ॥6॥

श्यामास्वङ्गं चकितहरिणीप्रेक्षणे दृष्टिपातं
वक्त्रच्छायां शशिनि शिखिनां बर्हभारेषु केशान् ।
उत्पश्यामि प्रतनुषु नदीवीचिषु भ्रूविलासान्
हन्तैकस्मिन् क्वचिदपि न ते चण्डि सादृश्यमस्ति ॥7॥

त्वामालिख्य प्रणयकुपितां धातुरागैः शिलाया-
मात्मानं ते चरणपतितं यावदिच्छामि कर्तुम् ।
अस्रैस्तावन् मुहुरुपचितैर्दृष्टिरालुप्यते मे
क्रूरस्तस्मिन्नपि न सहते सङ्गमं नौ कृतान्तः ॥8॥

नन्वात्मानं बहु विगणयन्नात्मनैवावलम्बे
तत् कल्याणि त्वमपि नितरां मा गमः कातरत्वम् ।
कस्यात्यन्तं सुखमुपनतं दुःखमेकान्ततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥9॥

आश्वास्यैवं प्रथमविरहोदग्रशोकां सखी ते
शैलादाशु त्रिनयनवृषोत्खातकूटान् निवृत्तः।
साभिज्ञानप्रहितकुशलैस्तद्वचोभिर्ममापि
प्रातः कुन्दप्रसवशिथिलं जीवितं धारयेथाः ॥10॥

शब्दार्थाः टिप्पण्यश्च

कान्ताविरहगुरुणा	कान्तया (समं) विरहः तेन गुरुः तेन; पत्नी विरह के कारण दुस्तर।
स्वाधिकारात्	स्वस्याधिकारः (ष० तत्०)। स्वश्चासावधिकारश्च इति वा (कर्मधारय)। स्वनियोगात्; अपने कर्तव्य से।
जनकतनयास्नानपुण्योदकेषु	जनकतनयायाः सीतायाः स्नानैः पुण्यानि पवित्राणि उदकानि येषां तेषु; सीता के स्नानों से पवित्र जल वालों में।
कनकवलयभ्रंशरिक्तप्रकोष्ठः	कनकस्य वलयः कटकम्, तस्य भ्रंशेन पातेन रिक्तः प्रकोष्ठः यस्य सः; सोने के कंगन के गिरने से खाली पहुंचे वाला।
वप्रक्रीडापरिणतगजप्रेक्षणीयम्	वप्रक्रीडाः उत्खातकेलयः तासु परिणतः तिर्यग्दन्तप्रहारः गजः, तम् इव प्रेक्षणीयं दर्शनीयम्; मिट्टी उखाड़ने की क्रीड़ाओं में टेढ़े दांत के प्रहार वाले हाथी के समान दर्शनीय।
नभसि प्रत्यासन्ने	श्रावणे प्राप्ते सति; श्रावण आ जाने पर। श्रावण अर्थ में नभस् पुं० है।
प्रवृत्तिम्	वार्ताम्; समाचार को।
प्रत्यग्राः	अभिनवाः; ताजे।

पुष्करावर्तकानां	पुस्कराश्च आवर्तकाश्च केचन मेघानां श्रेष्ठाः तेषाम्; पुष्कर और आवर्तक नामक श्रेष्ठ मेघों के।
प्रकृतिपुरुषम्	प्रधानपुरुषम्; मुख्य पुरुष को।
कामरूपम्	इच्छाधीनविग्रहम्; इच्छानुसार रूप धारण करने वाले को।
अधिगुणे	अधिगुणे पुंसि; अधिक गुणों वाले मनुष्य में।
लब्धकामा	सफला, सफलता प्राप्त करने वाला।
अव्यापन्नः	न व्यापन्नः, सजीवः; जीवित।
श्यामासु	प्रियङ्गुलतासु; प्रियङ्गु की बेलों में।
वक्त्रच्छायाम्	मुखकान्तिम्, चेहरे की शोभा को।
उत्पश्यामि	तर्कयामि; कल्पना करता हूं, देखता हूं।
अस्रैः	अश्रुभिः, आँसुओं से।
अवलम्बे	धारयामि, थामे हुए हूँ।
उपनतम्	प्राप्तम्, प्राप्त हुआ है।
साभिज्ञानप्रहितकुशलैः	साभिज्ञानं सलक्षणं यथा तथा प्रहितं कुशलं येषु तैः; पहिचान के साथ भेजे हुए कुशल वाले (वचनों) के साथ।

अभ्यासः

1. उत्तराणि लिखत—

क. यक्षः कुत्र वसतिं चक्रे ?

ख. यक्षः कथंभूतं मेघं ददर्श ?

ग. यक्षः मेघाय किं व्याजहार ?

घ. याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा—कथम् ?

2. भावार्थं लिखत—

क. सन्तप्तानां·········हर्म्यां ।

ख. तामायुष्मन्·········एतदेव ।

3. स्तम्भद्वये दत्तान् पद्यांशान् संयोजयत—

क. उत्पश्यामि	क्वचिदपि न ते चण्डि सादृश्यमस्ति ।
ख. हन्तैकस्मिन्	प्रतनुषु नदी वीचिषु भ्रूविलासान् ।
ग. आत्मानं ते	न सहते सङ्गमं नौ कृतान्तः ।
घ. क्रूरस्तस्मिन्नपि	चरणपतितं यावदिच्छामि कर्तुम् ।
ङ. तत् कल्याणि	जीवितं धारयेथाः ।
च. प्रातः कुन्दप्रसवशिथिलम्	त्वमपि नितरां मा गमः कातरत्वम् ।

4. अधोभागे एकतः सन्धियुक्तानि पदानि अन्यतश्च सन्धिनामानि लिखितानि । तानि सम्यक् योजयत—

तस्मिन्नद्रौ	वृद्धिसन्धिः
पुण्यादेकेषु	विसर्गसन्धिः
वसतिरलका	व्यञ्जनसन्धिः
ब्रूया एवम्	गुणसन्धिः
हन्तैकस्मिन्	व्यञ्जनसन्धिः
नन्वात्मानम्	विसर्गसन्धिः
शैलादाशु	यण्सन्धिः

5. अधस्तात् कानिचित् समस्तानि कानिचिच्च सन्धियुक्तानि पदानि प्रदर्शितानि तेषु समस्तानि पदानि विचित्य तेषां विग्रहान् प्रदर्शयत—

तेनार्थित्वम्, वर्षभोग्येण, लब्धकामा, नाधमे, व्याजहार, चकितहरिणी, यावदिच्छामि, कस्यात्यन्तम्, क्रूरस्तस्मिन्नपि, चक्रनेमिक्रमेण ।

6. अधोलिखितेषु क्रियापदेषु धातु-लकार-पुरुष-वचनानि निर्दिशत—

उत्पश्यामि, जानामि, हर, ब्रूयाः, आलुप्यते, असि ।

सप्तमस्तरङ्गः

उमा-ब्रह्मचारि-संवादः

(निम्नलिखित श्लोक महाकवि कालिदास विरचित महाकाव्य कुमारसंभवम् के पंचम सर्ग से लिये गये है। शिव के द्वारा कामदेव को भस्म हुआ देखकर पार्वती ने तपस्या से शिव को प्रसन्न करके पति के रूप में प्राप्त करने का निश्चय किया। उसकी तपस्या से प्रसन्न होकर शिव ब्रह्मचारी के वेष में पार्वती के समीप आये। उसने पार्वती से प्रश्न किया—'सब प्रकार के अनुकूल साधनों के होने पर भी इस युवावस्था में इतना कठोर तप करने का क्या प्रयोजन है?' पार्वती की सखी के द्वारा यह ज्ञात होने पर कि शिव को पति के रूप में प्राप्त करना ही तपस्या का उद्देश्य है, ब्रह्मचारी ने शिव पर अनेक दोषारोपण किये। इससे क्षुब्ध होकर पार्वती ने अकाट्य तर्कों से ब्रह्मचारी द्वारा प्रस्तुत आक्षेपों का निराकरण कर शिव को ही वरण करने का निश्चय व्यक्त किया।)

अथाह वर्णी विदितो महेश्वरस्-
तदर्थिनी त्वं पुनरेव वर्तसे।
अमङ्गलाभ्यासरतिं विचिन्त्य तं
तवानुवृत्तिं न च कर्तुमुत्सहे ॥1॥

अवस्तुनिर्बन्धपरे कथं नु ते
करोऽयमामुक्तविवाहकौतुकः ।
करेण शंभोर्वलयीकृताहिना
सहिष्यते तत् प्रथमावलम्बनम् ।।2।।

त्वमेव तावत परिचिन्तय स्वयं
कदाचिदेते यदि योगमर्हतः ।
वधूदुकूलं कलहंसलक्षणं
गजाजिनं शोणितबिन्दुवर्षि च ।।3।।

चतुष्कपुष्पप्रकरावकीर्णयोः
परोऽपि को नाम तवानुमन्यते ।
अलक्तकाङ्कानि पदानि पादयोर्-
विकीर्णकेशासु परेतभूमिषु ।।4।।

इयं च तेऽन्या पुरतो विडम्बना
यदूढया वारणराजहार्यया ।
विलोक्य वृद्धोक्षमधिष्ठितं त्वया
महाजनः स्मेरमुखो भविष्यति ।।5।।

द्वयं गतं सम्प्रति शोचनीयतां
समागमप्रार्थनया पिनाकिनः ।
कला च सा कान्तिमती कलावतस्-
त्वमस्य लोकस्य च नेत्रकौमुदी ।।6।।

वपुर्विरूपाक्षमलक्ष्यजन्मता
दिगम्बरत्वेन निवेदितं वसु ।
वरेषु यद्बालमृगाक्षि मृग्यते
तदस्ति किं व्यस्तमपि त्रिलोचने ।।7।।

निवर्तयास्मादसदीप्सितान् मनः
क्व तद्विधस्त्वं क्व च पुण्यलक्षणा ।

अपेक्ष्यते साधुजनेन वैदिकी
श्मशानशूलस्य न यूपसत्क्रिया ॥8॥

इति द्विजातौ प्रतिकूलवादिनि
प्रवेपमानाधरलक्ष्यकोपया ।
विकुञ्चितभ्रूलतमाहिते तया
विलोचने तिर्यगुपान्तलोहिते ॥9॥

उवाच चैनं परमार्थतो हरं
न वेत्सि नूनं यत एवमात्थ माम् ।
अलोकसामान्यमचिन्त्यहेतुकं
द्विषन्ति मन्दाश्चरितं महात्मनाम् ॥10॥

अकिञ्चनः सन् प्रभवः स संपदां
त्रिलोकनाथः पितृसद्मगोचरः ।
स भीमरूपः शिव इत्युदीर्यते
न सन्ति याथार्थ्यविदः पिनाकिनः ॥11॥

विभूषणोद्भासि पिनद्धभोगि वा
गजाजिनालम्बि दुकूलधारि वा ।
कपालि वा स्यादथवेन्दुशेखरं
न विश्वमूर्तेरवधार्यते वपुः ॥12॥

तदङ्गसंसर्गमवाप्य कल्पते
ध्रुवं चिताभस्मरजो विशुद्धये ।
तथा हि नृत्याभिनयक्रियाच्युतं
विलिप्यते मौलिभिरम्बरौकसाम् ॥13॥

अलं विवादेन यथा श्रुतस्त्वया
तथाविधस्तावदशेषमस्तु सः ।
ममात्र भावैकरसं मनः स्थितं
न कामवृत्तिर्वचनीयमीक्षते ॥14॥

निवार्यतामालि किमप्ययं वटुः
पुनर्विवक्षुः स्फुरितोत्तराधरः ।
न केवलं यो महतोऽपभाषते
शृणोति तस्मादपि यः स पापभाक् ।।15।।

शब्दार्थाः टिप्पण्यश्च

वर्णी — ब्रह्मचारी; वर्णोऽष्टविधमैथुनपरिहारलक्षणा प्रशस्तिः, साऽस्यास्ति इति ।

अमङ्गलाभ्यासरतिः — अमङ्गलाभ्यासे अमङ्गलाचारे रतिर्यस्य सः ; अमङ्गलमय कार्यों में रुचि रखने वाला ।

अनुवृत्तिः — अनुसरणम्; समर्थन ।

अवस्तुनिर्बन्धपरा — अवस्तुनि तुच्छवस्तुनि निर्बन्धोऽभिनिवेशः परं प्रधानं यस्याः सा; निस्सार वस्तु के लिए हठ करने वाली ।

आमुक्तविवाहकौतुकः — आमुक्तम् आसञ्जितं विवाहे कौतुकं मङ्गलसूत्रं यस्य सः; विवाह के मङ्गलसूत्र को धारण करने वाला ।

वलयीकृताहिः — अवलयः वलयः (यथा सम्पद्यते तथा) कृतः, भूषणीकृतसर्पः; 'अहि' के साथ कर्म० ; सर्प को कङ्कण की तरह धारण करने वाला ।

कलहंसलक्षणम् — कलश्चासौ हंसश्च, तस्य लक्षणमिव लक्षणं यस्य तत्; कलहंस के लक्षण जैसे लक्षण वाला ।

चतुष्कपुष्पप्रकरावकीर्णयोः — चतुष्के गृहविशेषे यः पुष्पप्रकरः तत्रावकीर्णयोः; चतुश्शाल में पुष्प-समूह पर चलने वाले (तुम्हारे चरणों) के ।

विडम्बना — परिहासः ।

स्मेरमुख:	सस्मितमुख:; मुख पर मुस्कराहट वाला, उपहास करने वाला।
समागमप्रार्थनया	प्राप्तिकामनया:; प्राप्ति की कामना से।
कलावत:	चन्द्रस्य; चाँद की।
अलक्ष्यजन्मता	अलक्ष्यम् अज्ञातं जन्म यस्य तस्य भाव:; जन्म के विषय में कुछ पता न होना।
निवेदितम्	ज्ञापितम्; सूचित कर दिया है।
व्यस्तम् अपि	एकम् अपि; एक भी।
श्मशानशूल:	श्मशान भूमि में गड़ी हुई लम्बी लकड़ी; खम्भा।
यूप:	खंभा जो यज्ञ-मण्डप में पश्वालम्भ के लिए गाड़ा जाता है और वैदिक मन्त्रों से उसका संस्कार किया जाता है।
प्रवेपमानाधरलक्ष्यकोपया	प्रवेपमानेन स्फुरता चलेनाधरोष्ठेन लक्ष्य: अनुमेय: कोप: यस्या: तथोक्तया तया; काँपते हुए निचले होंठ से दिखने योग्य क्रोध वाली (पार्वती) के द्वारा।
विकुञ्चितभ्रूलतम्	विकुञ्चिते कुटिलिते भ्रूलते यस्मिन् तत् तथा (क्रि० वि०); लताओं के समान भौंहों को सिकोड़ कर।
अलोकसामान्यम्	न लोकसामान्यम्, असाधारणजनोचितम्। समानमेव सामान्यम्। स्वार्थे ष्यञ्; असाधारण।
पितृसद्मगोचर:	पितॄणां सद्म गृहं गोचरो विषयः स्थानं यस्य श्मशानाश्रय:; श्मशान में निवास करने वाला।
अम्बरौकसाम्	अम्बरस् एव ओक: येषां तेषां (ब० व०); आकाश ही घर है जिनका उनका, देवताओं का।
भावैकरसम्	भावः शृंगारः एको रसो यस्य तत्, शृंगार मात्र के रस वाला; प्रेम ही जिसके लिए आनन्दप्रद है।
कामवृत्ति:	कामेन वृत्तिरस्य, स्वेच्छाव्यवहारी।

अभ्यासः

1. **एकपदमुत्तरं लिखत—**

   क. पार्वत्याः करः कीदृशः वर्तते ?

   ख. शम्भोः करेण पार्वत्याः किं न सहिष्यते ?

   ग. कस्य समागमप्रार्थनया द्वयं शोचनीयतां गतम् ?

   घ. के महात्मनां चरितं द्विषन्ति ?

2. **द्वित्रैः वाक्यैः लघूत्तराणि लिखत—**

   क. महाजनः स्मेरमुखो भविष्यति । कुतः ?

   ख. वरेषु किं त्रितयं मृग्यते ? तस्याभावः शिवे कथं वर्णितः ?

   ग. ब्रह्मचारिणः प्रतिकूलवचनं श्रुत्वा पार्वती निजकोपं कथं प्रदर्शितवती ?

   घ. पार्वती वचनीयं नेक्षते । कुतः ?

3. **रिक्तस्थानानि पूरयत—**

   क. अथाह············महेश्वरः·············वर्तसे ।

   ख. परोऽपि को······तवानुमन्यते ।

   ग. त्वमस्य लोकस्य च··········।

   घ. वधूदुकूलं·········शोणितबिन्दुवर्षि च ।

4. **पञ्चवाक्यैः व्याख्या क्रियताम्—**

   क. श्मशानशूलस्य न यूप सत्क्रिया ।

   ख. न विश्वमूर्तेरवधार्यते वपुः ।

   ग. शृणोति तस्मादपि यः स पापभाक् ।

   घ. न सन्ति याथार्थ्यविदः पिनाकिनः ।

5. **एकादशद्वादशश्लोकयोः येषु पदयुग्मेषु विरोधाभासः विद्यते तानि पदयुग्मानि लिखत—**

   यथा—अकिञ्चनः सन् प्रभवः स सम्पदाम् ।

प्रायोगिकप्रश्नः (गृहकार्यम्)

6. **कालिदासमतानुसारेण प्रकृतपाठस्थ वरेप्सितगुणान् मनसि निधाय—**
   'कन्या वरयते रूपं माता वित्तं पिता श्रुतम्
   बान्धवाः कुलमिच्छन्ति मिष्टान्नमितरे जनाः'—
   इत्यस्य श्लोकस्य, स्वाभिप्रायाविष्करणपुरस्सरं विंशत्यनधिकैः वाक्यैः विमर्शनं कुरुत।

7. **प्रथमद्वितीयश्लोकाभ्यां विसर्ग-सन्धियुतानि पदानि विचित्य तेषु सन्धिच्छेदो विधीयताम्।**

8. **अधोलिखितेषु पदेषु नामोल्लेखपुरस्सरं समासविग्रहं कुरुत—**
   शोणितबिन्दुवर्षि, विरूपाक्षम्, दिगम्बरः, त्रिलोचने, त्रिलोकनाथः, अकिञ्चनः, पापभाक्।

9. **अधोलिखितैः क्रियापदैः स्वसंस्कृतेन वाक्यानि विरचयत—**
   वर्तसे, उत्सहे, सहिष्यते, कल्पते, अनुमन्यते, उदीर्यते, मृग्यते।

अष्टमस्तरङ्गः

रघोर्दिग्विजयः

(इस पाठ में कविकुलगुरु कालिदास के महाकाव्य **रघुवंशम्** के चतुर्थ सर्ग का एक संक्षिप्त अंश दिया गया है। इसमें महाराज रघु के द्वारा विजित देशों का सविस्तर वर्णन किया गया है। इससे कालिदास की वह राष्ट्रीय भावना प्रकट होती है जो इस देश की विविधता में एकता लायी है। दिग्विजय के पश्चात् रघु *विश्वजित्* नामक यज्ञ मे सर्वस्व दान कर देते है, जिससे यह व्यक्त होता है कि वे राष्ट्र की सम्पत्ति को राष्ट्र के हित में लगा देने के व्यसनी थे।)

स राज्यं गुरुणा दत्तं प्रतिपद्याधिकं बभौ।
दिनान्ते निहितं तेजः सवित्रेव हुताशनः ॥1॥

इक्षुच्छायनिषादिन्यस्तस्य गोप्तुर्गुणोदयम्।
आकुमारकथोद्घातं शालिगोप्यो जगुर्यशः ॥2॥

स गुप्तमूलप्रत्यन्तः शुद्धपार्ष्णिरयान्वितः।
षड्विधं बलमादाय प्रतस्थे दिग्जिगीषया ॥3॥

स ययौ प्रथमं प्राचीं तुल्यः प्राचीनबर्हिषा।
अहितानिलोद्धूतैस्तर्जयन्निव केतुभिः ॥4॥

स सेनां महतीं कर्षन् पूर्वसागरगामिनीम्।
बभौ हरजटाभ्रष्टां गङ्गामिव भगीरथः ॥5॥

वङ्गानुत्खाय तरसा नेता नौसाधनोद्यतान्।
निचखान जयस्तम्भान् गङ्गास्रोतोऽन्तरेषु सः ॥6॥

स तीर्त्वा कपिशां सैन्यैर्बद्धद्विरदसेतुभिः।
उत्कलादर्शितपथः कलिङ्गाभिमुखो ययौ ॥7॥

गृहीतप्रतिमुक्तस्य स धर्मविजयी नृपः।
श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम् ॥8॥

ततो वेलातटेनैव फलवत्पूगमालिना।
अगस्त्याचरितामाशामनाशास्यजयो ययौ ॥9॥

ताम्रपर्णीसमेतस्य मुक्तासारं महोदधेः।
ते निपत्य ददुस्तस्मै यशः स्वमिव सञ्चितम् ॥10॥

भयोत्सृष्टविभूषाणां तेन केरलयोषिताम्।
अलकेषु चमूरेणुश्चूर्णप्रतिनिधीकृतः ॥11॥

अवकाशं किलोदन्वान् रामायाभ्यर्थितो ददौ।
अपरान्तमहीपालव्याजेन रघवे करम् ॥12॥

पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना।
इन्द्रियाख्यानिव रिपूंस्तत्त्वज्ञानेन संयमी ॥13॥

ततः प्रतस्थे कौबेरीं भास्वानिव रघुर्दिशम्।
शरैरुस्रैरिवोदीच्यानुद्धरिष्यन् रसानिव ॥14॥

तत्र हूणावरोधानां भर्तृषु व्यक्तविक्रमम्।
कपोलपाटलादेशि बभूव रघुचेष्टितम् ॥15॥

काम्बोजाः समरे सोढुं तस्य वीर्यमनीश्वराः।
गजालानपरिक्लिष्टैरक्षोटैः सार्धमानताः ॥16॥

तत्र जन्यं रघोर्घोरं पर्वतीयैर्गणैरभूत् ।
नाराचक्षेपणीयाश्मनिष्पेषोत्पतितानलम् ॥17॥

शरैरुत्सवसङ्केतान् स कृत्वा विरतोत्सवान् ।
जयोदाहरणं बाह्वोर्गापयामास किंनरान् ॥18॥

तत्राक्षोभ्यं यशोराशिं निवेश्यावरुरोह सः ।
पौलस्त्यतुलितस्याद्रेरादधान इव ह्रियम् ॥19॥

इति जित्वा दिशो जिष्णुर्न्यवर्तत रथोद्धतम् ।
रजो विश्रामयन् राज्ञां छत्रशून्येषु मौलिषु ॥20॥

स विश्वजितमाजह्रे यज्ञं सर्वस्वदक्षिणम् ।
आदानं हि विसर्गाय सतां वारिमुचामिव ॥21॥

शब्दार्थाः टिप्पण्यश्च

प्रतिपद्य — प्राप्य; प्राप्त करके ।

सवित्रा — सूर्येण; सूर्य के द्वारा ।

इक्षुच्छायनिषादिन्यः — इक्षूणां छाया इक्षुच्छायम्, तत्र निषण्णाः इक्षुच्छाय-निषादिन्यः; ईख की छाया में बैठने वाली ।

शालिगोप्यः — शालीन् गोपायन्ति इति शालिगोप्यः; धानों की रखवाली करने वाली ।

गुप्तमूलप्रत्यन्तः — गुप्तौ मूल निवासस्थानं प्रत्यन्तः प्रान्तदुर्गं च येन सः; सुरक्षित कर दिया है निवास स्थान और प्रान्तदुर्ग को जिसने । द्वन्द्वगर्भो बहुव्रीहिः ।

शुद्धपार्ष्णिः — उद्धृतपृष्ठशत्रुः; उखाड़ दिया है पीछे वाले शत्रु को जिसने, अथवा सेनया रक्षितपृष्ठदेशः; सेना के द्वारा सुरक्षित कर दिया है पृष्ठ देश को जिसने ।

अयान्वितः — शुभदैवान्वितः; शुभ भाग्य से युक्त । अयः शुभावहो विधिः ।

प्राचीनबर्हिष्	प्राचीनं बर्हिर्यज्ञो यस्य; इन्द्र ।
तरसा	बलेन; बल से ।
स्रोतोऽन्तरेषु	स्रोतसाम् अन्तरेषु द्वीपेषु; धाराओं के मध्य मे स्थित द्वीपों मे ।
उत्कलादर्शितपथः	उत्कलैः राजभिः आदर्शितपथः; उत्कल राजाओं द्वारा दिखाए हुए मार्ग वाला ।
वेलातटेन	वेलायाः समुद्रकूलस्य तटेन उपान्तेन; समुद्र के किनारे के पास वाली भूमि से ।
अनाशास्यजयः	अप्रार्थनीयजयः (बिना यत्न के ही प्राप्त होने के कारण); विजय जिसके लिए प्रार्थनीय नहीं है । आ (आङ्) √शास् (अदादि) य + (ण्यत्) । नञ् ।
ताम्रपर्णी	नदीनाम एतत्; एक नदी का नाम ।
मुक्तासारम्	मौक्तिकवरम्; उत्तम मोतियों को ।
चूर्णप्रतिनिधिः	चूर्णस्य कुङ्कुमादिरजसः प्रतिनिधिः ।
रामाय	जामदग्न्याय परशुरामाय; जमदग्नि के पुत्र परशुराम को ।
उस्रैः	किरणैः; किरणों से ।
अवरोधानाम्	अन्तःपुरस्त्रीणाम्; अन्तःपुर की स्त्रियों का ।
कपोलपाटलादेशि	कपोलेषु पाटलस्य पाटलिम्नः ताडनादिकृतारुण्यमादिशतीति; (विलाप करते समय लगातार मुंह को पीटने से) कपोलों की लाली को लाने वाला ।
जन्यम्	युद्धम्; युद्ध ।
नाराचक्षेपणीयाश्मनिष्पेषोत्पतितानलम्	नाराचानां बाणानां क्षेपणीयानां भिन्दिपालानाम् अश्मनां च निष्पेषेण संघर्षेण उत्पतिताः अनलाः यस्मिन्; बाणों, भिन्दिपालों और पत्थरों के संघर्ष से उत्पन्न हो गई है आग जिसमें ।
उत्सवसङ्केतान्	उत्सवसङ्केताख्यान् सप्त गणान्; उत्सव संकेत नामक सात जातियों को ।
अक्षोभ्यम्	अधृष्यम्; अडिग ।
तुलितस्य	चालितस्य; हिलाए हुए की ।

आदधानः	जनयन्; उत्पन्न करता हुआ।
विश्वजितम्	सर्वस्वदक्षिणम् यज्ञम्; ऐसे यज्ञ को जिसमे सब कुछ दक्षिणा में दे दिया जाता है।
आजह्रे	आ √ हृ, लिट् आत्मने०, प्र०पु०, ए० व०। वितेने। आयोजन किया।

अभ्यासः

1. **एकपदमुत्तरं लिखत—**

क रघुः कीदृशान् वङ्गान् उत्खाय जयस्तम्भान् निचखान ?
ख. रघुः स्थलवर्त्मना कान् जेतुं प्रतस्थे ?
ग. रघोः घोरं जन्यं कैः सह अभवत् ?
घ. रघुः किन्नरान् किं गापयामास ?
ङ. रघुः कीदृशं यशोराशिम् आरुरोह ?

2. **उचितं पर्यायपदं रेखाङ्कितं कुरुत—**

क. हुताशनः	=	अग्निः, पिशिताशनः।
ख. प्राचीनबर्हिः	=	शक्रः, विक्रमः।
ग. केतुः	=	सेतुः, पताका।
घ. गङ्गा	=	भागीरथी, सूर्यतनया।
ङ. मेदिनी	=	शालिनी, पृथ्वी।
च. चमूः	=	सेना, सीमा।
छ. नाराचः	=	पिशाचः, बाणः।
ज. वारिमुक्	=	मेघः, भेकः।
झ. वर्त्म	=	सद्म, पन्थाः।
ञ. उदधिः	=	सागरः, सगरः।
ट. भास्वान्	=	विद्वान्, सूर्यः।
ठ. रेणुः	=	रजः, कणः।
ड. करः	=	हस्तः, वरः।
ढ. जन्यम्	=	युद्धम्, शुद्धम्।

3. **कोष्ठान्तर्गताभ्यां पदाभ्यां समुचितं पदम् आदाय रिक्तस्थानं पूर्यताम्—**

क. दिनान्ते निहितं — सवित्रेव हुताशनः। (तेजः, रजः)

ख. दिग्जिगीषया बलमादाय स प्रथमं — ययौ। (प्राची, कौबेरीम् दिशम्)

ग. — तस्य गोप्तुः गुणोदयं यशः जगुः। (किन्नराः, शालिगोप्यः)

घ. स धर्मविजयी नृपो गृहीतप्रतिमुक्तस्य महेन्द्रनाथस्य — जहार।
(श्रियम्, मेदिनीम्)

ङ. उदन्वान् अपरान्तमहीपालव्याजेन — करं ददौ। (रघवे, रामाय)

च. — हि विसर्गाय सतां वारिमुचामिव। (आदानम्, अनुदानम्)

4. **स्तम्भद्वयगतान् वाक्य-खण्डान् संयोजत—**

क. सः बभौ	कलिङ्गाभिमुखो ययौ।
ख. सः निचखान	तस्य वीर्यं सोढुम् अनीश्वराः।
ग. सः उत्कलादर्शितपथः	सः जिष्णुः न्यवर्तत।
घ. काम्बोजाः समरे	विश्वजितं सर्वस्वदक्षिणम्।
ङ. राज्ञां मौलिषु रजः विश्रामयन्	भगीरथः हरजटाभ्रष्टां गङ्गामिव।
च. सः आजह्रे यज्ञं	गङ्गास्रोतोन्तरेषु जयस्तंभान्।

5. **ससन्दर्भं संक्षेपेण व्याख्या क्रियताम्—**

क. ते निपत्य ददुः तस्मै यशः स्वमिव सञ्चितम्।

ख. अलकेषु चमूरेणुः चूर्णप्रतिनिधीकृतः।

ग. इन्द्रियाख्यानिव रिपून् तत्त्वज्ञानेन संयमी।

घ. दिनान्ते निहितं तेजः सवित्रेव हुताशनः।

प्रायोगिकप्रश्नः (गृहकार्यम्)

6. **रघोः दिग्विजययात्रायां वर्णितान् प्रधानप्रदेशान् सारभूतं तत्त्वं अधिकृत्य कालिदासस्य राष्ट्रकवित्वं पञ्चविंशत्यनधिकैः वाक्यैः साधयत।**

7. **अधोलिखितेषु सन्धिविच्छेदो विधीयेताम्—**

सवित्रेव, गोप्तुर्गुणोदयम्, षड्विधम्, दिग्जिगीषया, पारसीकांस्ततो, उद्धरिष्यन्, यशोराशिम्।

8. **अधस्तात् एकतः समस्तपदानि अन्यतश्च तन्नामानि लिखितानि सन्ति। तत्र शुद्धं यत्समासनाम तत् लिखत—**

क. हुताशनः	कर्मधारयः, बहुव्रीहिः, तत्पुरुषः
ख. महोदधेः	कर्मधारयः, द्वन्दः, बहुव्रीहिः
ग. अनीश्वराः	बहुव्रीहिः, नञ्, कर्मधारयः
घ. विरतोत्सवान्	कर्मधारयः, द्वन्द्वः, बहुव्रीहिः
ङ. हरजटाभ्रष्टाम्	तत्पुरुषः, बहुव्रीहिः, कर्मधारयः

9. **पदपरिचयो दीयताम्—**

निहितम्, आदाय, कर्षन्, जेतुम्, सोढुम्, विश्रामयन्, आदानम्।

नवमस्तरङ्गः

द्रौपद्या युधिष्ठिरोत्साहनम्

(यह प्रसंग महाकवि *भारवि* के महाकाव्य किरातार्जुनीयम् के प्रथम सर्ग से लिया गया है। युधिष्ठिर द्वारा ब्रह्मचारी के वेष में भेजा हुआ एक वनचर *दुर्योधन* की रीति-नीति का पता लगाकर लौटता है। वनचर युधिष्ठिर को दुर्योधन के शासन की पूरी जानकारी देता है और इस बात का संकेत देता है कि जुए मे जीते हुए राज्य को वह पुन: नीति से भी जीत लेने की चेष्टा में लगा हुआ है। वनचर को बिदा करके युधिष्ठिर द्रौपदी के निवास में आकर सारी बात अपने भाइयों को सुनाता है। शत्रुओं की सफलता को सुनकर क्षुब्ध द्रौपदी अपने मनोविकारों को रोक नहीं पाती और युधिष्ठिर के क्रोध और उद्योग को प्रदीप्त करने वाले वचन कहकर उसे अपनी खोई हुई प्रतिष्ठा को प्राप्त करने के लिए प्रेरित करती है।)

निशम्य सिद्धिं द्विषतामपाकृती—
स्ततस्ततस्त्या विनियन्तुमक्षमा।
नृपस्य मन्युव्यवसायदीपिनीर्-
उदाजहार द्रुपदात्मजा गिरः ॥1॥

भवादृशेषु प्रमदाजनोदितं
भवत्यधिक्षेप इवानुशासनम् ।
तथापि वक्तुं व्यवसाययन्ति मां
निरस्तनारीसमया दुराधयः ॥2॥

अखण्डमाखण्डलतुल्यधामभिश्-
चिरं धृता भूपतिभिः स्ववंशजैः ।
त्वयात्महस्तेन मही मदच्युता
मतङ्गजेन स्रगिवापवर्जिता ॥3॥

व्रजन्ति ते मूढधियः पराभवं
भवन्ति मायाविषु ये न मायिनः ।
प्रविश्य हि घ्नन्ति शठास्तथाविधा-
नसंवृताङ्गान् निशिता इवेषवः ॥4॥

गुणानुरक्तामनुरक्तसाधनः
कुलाभिमानी कुलजां नराधिपः ।
परैस्त्वदन्यः क इवापहारयेन्
मनोरमामात्मवधूमिव श्रियम् ॥5॥

भवन्तमेतर्हि मनस्विगर्हिते
विवर्तमानं नरदेव वर्त्मनि ।
कथं न मन्युर्ज्वलयत्युदीरितः
शमीतरुं शुष्कमिवाग्निरुच्छिखः ॥6॥

अवन्ध्यकोपस्य विहन्तुरापदां
भवन्ति वश्याः स्वयमेव देहिनः ।
अमर्षशून्येन जनस्य जन्तुना
न जातहार्देन न विद्विषा दरः ॥7॥

महारथः सत्यधनस्य मानसं
दुनोति नो कच्चिदयं वृकोदरः ।।8।।

विजित्य यः प्राज्यमयच्छदुत्तरान्
कुरूनकुप्यं वसु वासवोपमः ।
स वल्कवासांसि तवाधुनाहरन्
करोति मन्यु न कथं धनञ्जयः ।।9।।

वनान्तशय्याकठिनीकृताकृती
कचाचितौ विष्वगिवागजौ गजौ ।
कथं त्वमेतौ धृतिसंयमौ यमौ
विलोकयन्नुत्सहसे न बाधितुम् ।।10।।

इमामहं वेद न तावकीं धियं
विचित्ररूपाः खलु चित्तवृत्तयः ।
विचिन्तयन्त्या भवदापदं परां
रुजन्ति चेतः प्रसभं ममाधयः ।।11।।

शब्दार्थाः टिप्पण्यश्च

अपाकृतीः विकारान्; विकारों को ।

ततस्त्याः ततो द्विषद्भ्यः आगताः; शत्रुओं के कारण प्राप्त हुए ।

मन्युव्यवसायदीपिनीः क्रोधोद्योगसंवर्धिनीः; क्रोध और उत्साह को बढ़ाने वाली (उक्तियों को) ।

अनुशासनम् नियोगवचनम्; कर्तव्योपदेशः ।

निरस्तनारीसमयाः त्याजितशालीनतारूपवनिताचाराः; छुड़वा दिया है नारीजनोचित लज्जा आदि आचारों को जिन्होंने । *समयाः शपथाचारकालसिद्धान्तसंविद इत्यमरः ।*

समयः	आचारः ।
दुराधयः	दुष्टाः मनोव्यथाः; दुःसह मनोव्यथाएँ ।
आखण्डलतुल्यधामभिः	इन्द्रतुल्यप्रभावैः; इन्द्र के समान तेज वालो के द्वारा । धामन् (नपुं०) तेजः ।
अपवर्जिता	परिहृता, त्यक्ता; त्याग दी गई ।
असंवृताङ्गान्	कवचरहितशरीरान्; नंगे शरीर वालों को ।
अनुरक्तसाधनः	अनुकूलसहायवान्; अनुकूल रहने वाले अनुचरों से युक्त ।
एतर्हि	इदानीम्; अब ।
विवर्तमानम्	वर्तमानम्, विद्यमानम्; स्थित ।
उदीरितः	उद्दीपितः, परिवर्धितः; बढ़ा हुआ ।
उच्छिखः	उद्गतज्वालः; ऊँची उठी शिखाओं वाला ।
अवन्ध्यकोपस्य	अवन्ध्यः कोपः यस्य तस्यः; सफल क्रोध वाले की ।
विहन्तुः	विनाशकस्य; नाश करने वाले के ।
विद्विषादरः	(1) विद्विषा+आदरः, (2) विद्विषा+दरः; श्लोक के पिछले दो पादों का अन्वय इस प्रकार करना चाहिए—अमर्षशून्येन जन्तुना जातहार्देन (सता) जनस्य आदरः न (भवति), विद्विषा (सता) दरः न (भवति) । क्रोधरहित पुरुष के अनुराग से युक्त होने पर उसके प्रति किसी मनुष्य का आदर नहीं होता और शत्रुता से युक्त होने पर उससे किसी को भय भी नहीं होता ।
लोहितचन्दनोचितः	उचितलोहितचन्दनः, अभ्यस्तरक्तचन्दनः; लाल चन्दन का अभ्यासी, अथवा लोहितचन्दनस्य उचितः योग्यः, लाल चन्दन के योग्य । √ उच् समवाये, दिवादि । क्त प्रत्यय ।
अन्तर्गिरि	गिरिषु अन्तः, (अव्ययीभाव); पर्वत में ।
दुनोति	परितापयति; संतप्त करता है ।
प्राज्यम्	प्रभूतम्; प्रचुर ।
कचाचितौ	कचव्याप्तौ; केशों से व्याप्त । कच पुं० है ।

अगजौ पर्वतोत्पन्नौ; पर्वत में उत्पन्न हुए। अग, नग दोनों के दोनों अर्थ हैं—पर्वत, वृक्ष।

अभ्यासः

1. **रिक्तस्थानानि पूरयत—**

क. उदाजहार ············ गिरः।

ख. चिरं धृता भूपतिभिः ············।

ग. ············ ते मूढधियः पराभवम्।

घ. भवन्ति ············ स्वयमेव देहिनः।

2. **द्वयोः स्तम्भयोः समुचितं योजनं कुरुत—**

क. दुनोति	मन्युं न कथं धनञ्जयः।
ख. करोति	नो कच्चिदयं वृकोदरः।
ग. विलोकयन्	क इवापहारयेत्।
घ. सजन्ति	उत्सहसे न बाधितुम्।
ङ. प्रविश्य	चेतः प्रसभं ममाधयः।
च. परैस्त्वदन्यः	हि घ्नन्ति शठास्तथाविधाः।

3. **सरलवाक्यैः व्याख्यां कुरुत—**

क. व्यवसाययन्ति मां निरस्तनारीसमया दुराधयः।

ख. मतङ्गजेन स्रगिवापवर्जिता।

ग. मनोरमामात्मवधूमिव श्रियम्।

घ. शमीतरुं शुष्कमिवाग्निरुच्छिखः।

4. **मनस्विन्याः द्रौपद्याः क्रोधोद्दीपनस्य कानि कारणानि ? दशपङ्क्तिषु लिखत।**

5. अ स्तम्भे सन्धिविच्छेदाः प्रदर्शिताः सन्ति । तत्र यथायथं आ स्तम्भे सन्धियुक्त पदानि इ स्तम्भे सन्धिनामानि च लिखत—

अ	आ	इ
क. उत्+आजहार		
ख. द्रुपद+आत्मजा	....	....
ग. दुः+आधयः	....	....
घ. स्रक्+इव	....	....
ङ. कः+इव	....	....
च. इव+इषवः	....	....
छ. भवति+अधिक्षेपः	....	....

6. सप्तमनवमैकादशश्लोकस्थितानि समासयुक्तानि पदानि विचित्य तेषां विग्रहवाक्यानि लिखत ।

7. अस्मात् पाठात् ल्यप्-प्रत्ययान्तानि तुमुन्-प्रत्ययान्तानि च पदानि विचित्य तेषां प्रयोगेण वाक्यानि रचयत ।

दशमस्तरङ्गः

बलरामस्य उग्रता

(महाकवि *माघ* विरचित **शिशुपालवधम्** महाकाव्य के *द्वितीय सर्ग* से उद्धृत निम्नश्लोकों में *बलराम* अपने छोटे भाई *श्रीकृष्ण* को शत्रु का समूल विनाश करने की प्रेरणा दे रहे हैं। शत्रु की छोटी-सी उपेक्षा भी विनाश का कारण बन जाती है। इस सृष्टि में सामान्य वस्तुओं में भी प्रतिशोध की भावना देखने में आती है। अतः *शिशुपाल* जैसे शत्रु के अपराधों के प्रति उपेक्षाभाव उचित नहीं। इसलिए हमें शिशुपाल के वध को प्राथमिकता देनी चाहिए, *पाण्डवों* के द्वारा यज्ञ में आने के लिए दिये गये निमन्त्रण को नहीं।)

जगाद वदनच्छद्मपद्मपर्यन्तपातिनः।
नयन्मधुलिहः श्वैत्यमुदग्रदशनांशुभिः ॥1॥

विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा।
अनीत्वा पङ्कतां धूलिमुदकं नावतिष्ठते ॥2॥

उपकर्त्रारिणा सन्धिर्न मित्रेणापकारिणा।
उपकारापकारो हि लक्ष्यं लक्षणमेतयोः ॥3॥

विधाय वैरं सामर्षे नरोऽरौ य उदासते ।
प्रक्षिप्योदर्चिषं कक्षे शेरते तेऽभिमारुतम् ॥4॥

मनागनभ्यावृत्त्या वा कामं क्षाम्यतु यः क्षमी ।
क्रियासमभिहारेण विराध्यन्तं क्षमेत कः ॥5॥

माजीवन्यः परावज्ञादुःखदग्धोऽपि जीवति ।
तस्याजननिरेवास्तु जननीक्लेशकारिणः ॥6॥

पादाहतं यदुत्थाय मूर्धानमधिरोहति ।
स्वस्थादेवापमानेऽपि देहिनस्तद् वरं रजः ॥7॥

तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता ।
अलङ्घनीयताहेतुरुभयं तन्मनस्विनि ॥8॥

स्वयं प्रणमतेऽल्पेऽपि परवायावुपेयुषि ।
निदर्शनमसाराणां लघुर्बहुतृणं नरः ॥9॥

अकृत्वा हेलया पादमुच्चैर्मूर्धसु विद्विषाम् ।
कथङ्कारमनालम्बाकीर्तिर्द्यामधिरोहति ॥10॥

अङ्काधिरोपितमृगश्चन्द्रमा मृगलाञ्छनः ।
केसरी निष्ठुराक्षिप्तमृगयूथो मृगाधिपः ॥11॥

यजतां पाण्डवः स्वर्गमवत्विन्द्रस्तपत्विनः ।
वयं हनाम द्विषतः सर्वः स्वार्थं समीहते ॥12॥

शब्दार्थाः टिप्पण्यश्च

अदनच्छद्मपद्मपर्यन्तपातिनः (बलराम जी के) मुंह रूपी कमल के पास मँडराने वाले ।

मधुलिहः भौंरे ।

श्वैत्यम्	श्वेतस्य भाव:, श्वेत—ष्यञ्; श्वेतता, सफेदी ।
उदग्रदशनांशुभि:	दाँतों की स्वच्छतम कांति से ।
अखिलीकृत्य	न खिलीकृत्य; समूल नष्ट किये बिना ।
अवतिष्ठते	प्रतिष्ठित होता है ।
सामर्षं	नाराज हुए, अमर्षेण सहित: तस्मिन् ।
उदर्चिषम्	उद्गतम् ऊर्ध्वम् अर्चि: यस्य, तम्; जलती हुई आग को ।
कक्षे	घास की ढेर में ।
अभिमारुतं	हवा के रुख पर, जिस ओर आग के प्रसार की संभावना हो, उस ओर ।
मनाक्	थोड़ा सा, तनिक सा ।
अनभ्यावृत्या	एक बार, बार-बार नहीं ।
कामम्	भले ही ।
क्षमी	क्षमाशील: ।
क्रियासमभिहारेण	बार बार (कई बार) और बहुत ।
विराध्यन्तम्	अपराध करने वाले को ।
माजीवन्	गर्हित जीवी सन्, निंदित जीवन बिताते हुए *माङ्याक्रोशे*—इति लट: शत्रादेश. ।
अवज्ञा	अपमान ।
अजननि:	अनुत्पत्ति:, (*आक्रोशे नञ्यनि:* इति नञ्पूर्वात् जन्धातो: अनिप्रत्यय:) ।
जननीक्लेशकारिण:	माता को गर्भधारण, प्रसववेदनारूपी दु:ख मात्र देने वाले का ।
रज:	धूल ।
स्वस्थात्	(अपमान के बाद भी) खुश रहने वाले की अपेक्षा ।
तुङ्गत्वम्	ऊँचाई ।
इतरा	भिन्न, उससे उलटी, अर्थात् गहराई ।
न इदं	यह नहीं (अर्थात् ऊँचाई) ।
अगाधता	गहराई ।
अलङ्घनीयताहेतु:	उल्लंघन अर्थात् अपमानित न किये जाने का कारण ।

मनस्विनि	स्वाभिमानी में।
बहुतृणम्	तृणकल्पम्, ईषदसमाप्तं तृणम् (स्यादीषदसमाप्तौ तु बहुच्प्रकृति लिङ्गके)।
परवायौ उपेयुषि	शत्रु रूपी हवा के आने पर।
हेलया	आसानी से।
कथङ्कारम्	कथं, कैसे।
अनालम्बा	निराधारा।
द्याम्	दिवम्, स्वर्ग को।
मृगलाञ्छनः	मृग रूपी चिह्नवाला, मृगाङ्क, चंद्र।
निष्ठुराक्षिप्तमृगयूथः	निर्दयतापूर्वक मृगसमूह को मारनेवाला।
अवत्विन्द्रः	अवतु+इन्द्रः, इन्द्र रक्षा करें।
तपत्विनः	तपतु+इन : (इनः पत्यौ नृपार्कयोः) सूर्य चमके, तपे।
हनाम	मार डाले, (हन् धातु, लोट्, उ० पु०, बहु वचन)
समीहते	चाहता है।

अभ्यासः

1. **एकपदमुत्तरं दीयताम्—**
   - क. विपक्षमखिलीकृत्य का दुर्लभा ?
   - ख. मित्रामित्रयोः लक्षणे के ?
   - ग. उभयः अलङ्घनीयता हेतुः कस्मिन् वर्तते ?
   - घ. इनः किं करोतु ?

2. **अधोलिखितानां शब्दानां समीचीनं पर्यायशब्दं रेखाङ्कीकुरुत—**

क. मधुलिहः	मधुपान्, मधुपाः, मधुपे
ख. अखिलीकृत्य	अखिलं सर्वं कृत्वा, निर्मूलं अकृत्वा, खलं न कृत्वा

ग. उदकम् — जलम्, जालम्, जातम् ।

घ. अरिणा — हरिणा, शत्रुणा, करिणा ।

ङ. उदर्चिषम् — अग्निम्, अर्चिषम्, ज्वलन्तम् अग्निम् ।

च. मनाक् — द्राक्, प्राक्, स्वल्पम् ।

3. ससन्दर्भ-भावं स्पष्टीकुरुत—

क. प्रक्षिप्योदर्चिषं कक्षे शेरते तेऽभिमारुतम् ।

ख. क्रियासमभिहारेण विराध्यन्त क्षमेत कः ?

ग. स्वस्थादेवापमानेऽपि देहिनस्तद्वरं रजः ।

घ. निदर्शनमसाराणां लघु र्बहुतृणं नरः ।

4. पद्यपङ्क्ति पूरयत—

क. मा जीवन् यः ....।

ख. केसरी ....।

ग. वयं हनाम ....।

5. बलरामस्य अभिप्रायम् दशवाक्येषु लिखत ।

6. एतस्मात् पाठात् स्वर-सन्धियुतानि पदानि विचित्य तेषां नामनिर्देशपूर्वकं सन्धिविच्छेदं कुरुत ।

7. तत्पुरुषसमासपदानि अस्मात् पाठात् विचित्य तेषां विग्रहं लिखत ।

8. अधोनिर्दिष्टेषु पदेषु प्रकृतिप्रत्ययौ पृथक् कुरुत—

उपकर्ता, उपकारः, क्षमी, कीर्तिः, पाण्डवः ।

एकादशस्तरङ्गः

नैषधीयचरिते हंसविलापः

(यह अवतरण महाकवि श्रीहर्ष के सुप्रसिद्ध महाकाव्य **नैषधीयचरित** के प्रथम सर्ग से लिया गया है। निषध देश का राजा नल सौंदर्य में अद्वितीय और सर्वगुण सम्पन्न था। एक दिन वह विहार के लिए उपवन में गया। वहाँ उसने एक सरोवर के किनारे एक पाँव पर खड़े हुए एक स्वर्णिम हंस को देखा। कुतूहलवश उसने उसे पकड़ लिया। हंस ने अपने प्राण संकट में देख अपनी माता और पत्नी को स्मरण कर जो विलाप किया उसी का सुंदर एवं करुण वर्णन इन पद्यों में किया गया है।)

विधाय मूर्ति कपटेन वामनी
स्वयं बलिध्वंसिविडम्बिनीमयम्।
उपेतपार्श्वश्चरणेन मौनिना
नृपः पतङ्ग समधत्त पाणिना ॥1॥

तदात्तमात्मानमवेत्य संभ्रमात्
पुनः पुनः प्रायसदुत्प्लवाय सः।

गतो विरुत्योड्डयने निराशतां
करौ निरोद्धुर्दशति स्म केवलम् ॥2॥

पतत्रिणा तद् रुचिरेण वञ्चितं
श्रियः प्रयान्त्याः प्रविहाय पल्वलम् ।
चलत्पदाम्भोरुहनूपुरोपमा
चुकूज कूले कलहंसमण्डली ॥3॥

न वासयोग्या वसुधेयमीदृशस्-
त्वमङ्ग ! यस्याः पतिरुज्झितस्थितिः ।
इति प्रहाय क्षितिमाश्रिता नभः
खगास्तमाचुक्रुशुरारवैः खलु ॥4॥

न जातरूपच्छदजातरूपता
द्विजस्य दृष्टेयमिति स्तुवन् मुहुः ।
अवादि तेनाथ स मानसौकसा
जनाधिनाथः करपञ्जरस्पृशा ॥5॥

धिगस्तु तृष्णातरलं भवन्मनः
समीक्ष्य पक्षान् मम हेमजन्मनः ।
तवार्णवस्येव तुषारसीकरैर्-
भवेदमीभिः कमलोदयः कियान् ॥6॥

न केवलं प्राणिवधो वधो मम
त्वदीक्षणाद् विश्वसितान्तरात्मनः ।
विगर्हितं धर्मधनैर्निबर्हणं
विशिष्य विश्वासजुषां द्विषामपि ॥7॥

पदे पदे सन्ति भटा रणोद्भटा
न तेषु हिंसारस एष पूर्यते ।
धिगीदृशं ते नृपते ! कुविक्रमं
कृपाश्रये यः कृपणे पतत्रिणि ॥8॥

फलेन मूलेन च वारिभूरुहां
मुनेरिवेत्थं मम यस्य वृत्तयः ।

त्वयाद्य तस्मिन्नपि दण्डधारिणा
कथं न पत्या धरणी हृणीयते ॥9॥

मदेकपुत्रा जननी जरातुरा
नवप्रसूतिर्वरटा तपस्विनी ।
गतिस्तयोरेष जनस्तमर्दय-
न्नहो विधे ! त्वां करुणा रुणद्धि नो ॥10॥

मुहूर्तमात्रं भवनिन्दया दया-
सखाः सखायः स्रवदश्रवो मम ।
निवृत्तिमेष्यन्ति परं दुरुत्तरस्-
त्वयैव मातः ! सुतशोकसागरः ॥11॥

मदर्थसन्देशमृणालमन्थरः
प्रियः कियद्दूर इति त्वयोदिते ।
विलोकयन्त्या रुदतोऽथ पक्षिणः
प्रिये ! स कीदृग् भविता तव क्षणः ॥12॥

कथं विधातर्मयि पाणिपङ्कजात्
तव प्रियाशैत्यमृदुत्वशिल्पिनः ।
वियोक्ष्यते वल्लभयेति निर्गता
लिपिर्ललाटन्तपनिष्ठुराक्षरा ॥13॥

ममैव शोकेन विदीर्णवक्षसा
त्वया विचित्राङ्गि ! विपद्यते यदि ।
तदास्मि दैवेन हतोऽपि हा हतः
स्फुटं यतस्ते शिशवः परासवः ॥14॥

तवापि हा हा विरहात् क्षुधाकुलाः
कुलायकूलेषु विलुठ्य तेषु ते ।
चिरेण लब्धा बहुभिर्मनोरथैर्-
गताः क्षणेनास्फुटितेक्षणा मम ॥15॥

शब्दार्थाः टिप्पण्यश्च

वामनीम्	ह्रस्वाम्, छोटी ।
बलिध्वंसिविडम्बिनीम्	बलिध्वंसी नारायणः तं विडम्बयतीति, तच्छीलाम्; भगवान् विष्णु का अनुकरण करने वाली ।
उपेतपार्श्वः	उपेतः पार्श्वः हंससामीप्यं येन सः, (हंस) के पास पहुँच कर ।
पतङ्गम्	पक्षिणम्, हंसम्; (हंस) पक्षी को ।
तदात्तम्	तेन धृतम्, उसके द्वारा पकड़े हुए को ।
प्रायसत्	यत्नम् अकरोत्, √यस्—लुङ् । यत्न किया ।
विरुत्य	दीनं शब्दं कृत्वा, वि+√रु+ल्यप्, दीनता भरी आवाज करके ।
निरोद्धुः	ग्रहीतुः, पकड़ने वाले के ।
चलत्पदाम्भोरुहनूपुरोपमा	चलन्ती पदाम्भोरुहे चरणकमले तयोः यौ नूपुरौ तौ उपमा उपमानं यस्याः सा, चलते हुए चरण कमलों के नूपुरों की समानता वाली ।
उज्झितस्थितिः	उज्झिता परित्यक्ता स्थितिः मर्यादा येन सः, मर्यादा का परित्याग करने वाला ।
प्रहाय	विहाय, छोड़कर ।
आरवैः	शब्दैः, आवाजों से ।
जातरूपच्छदजातरूपता	जातरूपस्य सुवर्णस्य छदौ पक्षौ ताभ्यां जातं रूपं सौन्दर्यं यस्य तस्य भावः, सोने के पंखों से उत्पन्न सुन्दरता ।
द्विजस्य	पक्षिणः, पक्षी की ।
मानसौकसा	मानसम् ओकः गृहं यस्य तेन, मानस में रहने वाले (हंस) के द्वारा ।
तृष्णातरलम्	तृष्णया तरलम्, लोभ से चञ्चल ।
कमलोदयः	कमला लक्ष्मीः तस्याः उदयः, लक्ष्मी की वृद्धि ।
निबर्हणम्	मारणम्, मारना ।

न तेषु	(1) न तेषु, अथवा (2) नतेषु। (1) क्या यह हिंसारस उन पर पूरा नहीं होता ? अथवा (2) तेरा यह हिंसारस नम्रों पर ही पूरा होता है।
कृपण	दीने, दीन पर।
वारिभूरुहां	कमलानां, कमलों के।
हृणीयते	लज्जते, लज्जित होती है।
मदेकपुत्रा	अहम् एवैकः पुत्रः यस्याः सा, मैं ही एक मात्र पुत्र हूँ जिसका।
वरटा	हंसस्य योषित्, हंसी, हंस पत्नी।
दयासखाः	दयालवः, दया सखी सहाया येषां ते। दयालु।
स्रवदश्रवः	स्रवन्ति अश्रूणि येषां ते, गिरते हुए आँसुओं वाले।
दुरुत्तरः	दुःखेन तरितुम् शक्यः, जो कठिनाई से पार करने योग्य।
मयि	मम विषये, मेरे विषय में।
प्रियाशैत्यमृदुत्वशिल्पिनः	प्रियायाः शैत्यं मृदुत्वं च तयोः शिल्पिनः, मेरी प्यारी पत्नी की शीतलता और मृदुता का निर्माण करने वाले के।
विपद्यते	म्रियते, मरा जाता है।
परासवः	मृताः, परागता असवः प्राणा येषाम्। मर गये।
कुलायकूलेषु	नीडतटेषु, घोंसलों के समीप में।
अस्फुटितेक्षणाः	अतिबाल्याद् अप्रकाशितनेत्राः; बहुत छोटे होने के कारण बन्द आँखों वाले।
चुङ्कृतैः	शिशुपक्षिणां सूक्ष्मशब्दविशेषैः, चूं चूं की आवाज़ों से।

अभ्यासः

1. **एकपदमुत्तरं लिखत—**

क. नृपः कं समधत्त ?
ख. हंसः पुनः पुनः किं कर्तुं प्रायसत् ?
ग. के नलं आचुक्रुशुः ?
घ. हंसेन कः अवादि ?
ङ. हंसस्य पत्नी कीदृशी ?

2. **अधोलिखितानां वाक्यानां पुरतः कोष्ठके शुद्धाशुद्ध-चिह्नम् (√ ×) निर्दिशत—**

क. हंसः पुनः पुनः उत्प्लवाय प्रायसत् । ( )
ख. नृपः पतङ्गं समधत्त पाणिना । ( )
ग. हंसः नरस्य करौ दशति स्म । ( )
घ. चुकूज सरसि कलहंसमण्डली । ( )
ङ. पदे पदे न सन्ति भटा रणोद्भटाः । ( )
च. लिपिः हंसस्य ललाटन्तपनिष्ठुराक्षरा । ( )
छ. त्वया विचित्राङ्गि विपद्यते । ( )
ज. विधाता प्रियाशैत्यमृदुत्वशिल्पी । ( )

3. **भावार्थं स्पष्टीकुरुत—**

क. भवेदमीभिः कमलोदयः कियान् ?
ख. धिगीदृशं ते नृपते ! कुविक्रमम् ।
ग. मदेकपुत्रा जननी जरातुरा ।

4. **हंसविलापं पङ्क्तिदशकेन वर्णयत ।**

5. **गुणसन्धियुतानि पदानि एतस्मात् पाठात् विचित्य तेषु सन्धिविच्छेदो विधत्त ।**

6. **पाठादस्मात् बहुव्रीहिसमासयुतानि सर्वाणि पदानि सङ्गृह्य तेषां विग्रहं विधत्त ।**

7. **एषाम् पदानां स्ववाक्येषु प्रयोगं कुरुत—**

विधाय, मुहुः, इत्थम्, स्तुवन्, आहूय, धिक्, चिरेण ।

द्वादशस्तरङ्गः

भर्तृहरेः पद्यानि

(दस श्लोकों का यह संग्रह सुप्रसिद्ध कवि भर्तृहरि के नीतिशतकम् से लिया गया है ।)

यदा किञ्चिज्ज्ञोऽहं द्विप इव मदान्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः ।
यदा किञ्चित् किञ्चिद् बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः ॥1॥

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गौर्गर्दभः ।
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रैः प्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥2॥

हर्तुर्याति न गोचरं किमपि शं पुष्णाति यत् सर्वदा-
प्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम् ।

कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं
येषां तान् प्रति मानमुज्झत नृपाः कस्तैः सह स्पर्द्धते ॥3॥

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।
वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते
क्षीयन्तेऽखिलभूषणानि सततं वाग्भूषणं भूषणम् ॥4॥

जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति ।
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥5॥

यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः स श्रुतवान् गुणज्ञः ।
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः काञ्चनमाश्रयन्ति ॥6॥

लोभश्चेदगुणेन किं, पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत् तपसा च किं, शुचि मनो यद्यस्ति तीर्थेन किम् ।
सौजन्यं यदि किं बलेन, महिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥7॥

श्रोत्रं श्रुतेनैव न कुण्डलेन
दानेन पाणिर्न तु कङ्कणेन ।
विभाति कायः करुणाकुलानां
परोपकारेण न चन्दनेन ॥8॥

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात् पथः प्रविचलन्ति पदं न धीराः ॥9॥

वह्निस्तस्य जलायते, जलनिधिः कुल्यायते तत्क्षणात्—
मेरुः स्वल्पशिलायते, मृगपतिः सद्यः कुरङ्गायते।
व्यालो माल्यगुणायते, विषरसः पीयूषवर्षायते
यस्याङ्गेऽखिललोकवल्लभतरं शीलं समुन्मीलति ॥10॥

शब्दार्थाः टिप्पण्यश्च

अवलिप्तम् गर्वितम्; अभिमानी।

गोचरं न याति विषयतां न प्राप्नोति; प्राप्त नहीं हो सकती।

शम् सुखम्; सुख।

अर्थिभ्यः विद्यार्थिभ्यः याचकेभ्यः च; विद्यार्थियों और याचकों के लिए।

प्रतिपाद्यमानम् व्याख्यायमानम्, दीयमानम्; व्याख्या किया जाता हुआ, दिया जाता हुआ।

कल्पान्तेषु प्रलयेषु; प्रलयों में।

उज्झत त्यजत; छोड़ दो।

केयूराणि अङ्गदानि; भुजाओं के गहने।

संस्कृता व्याकरणादिपरिशुद्धा; व्याकरण आदि से भली प्रकार परिष्कार की हुई।

दिशति प्रयच्छति; देती है।

कुलीनः कुले जातः, महाकुलप्रसूतः; ऊँचे कुल में उत्पन्न होने वाला।

करुणाकुलानाम् दयालूनाम्; दया वालों का।

समाविशतु सम् आ√विश्, लोट्, म० पु०, ए० व०, प्राप्नोतु; मिल जाए।

जलायते जलम् इव आचरति; जल का सा व्यवहार करती है।

कुल्यायते अल्पनदीवाचरति; छोटी नदी सा हो जाता है।

समुन्मीलति समुल्लसति; शोभायमान होता है।

अभ्यासः

1. अ विभागगतवाक्यानि आ विभागगतैः उचितैः वाक्यैः संयोजयत—

अ	आ
क. तदा मूर्खोऽस्मीति	न चन्दनेन ।
ख. मानोन्नतिं दिशति	काञ्चनमाश्रयन्ते ।
ग. परोपकारेण	पापमपाकरोति ।
घ. सर्वे गुणाः	ज्वर इव मदो मे व्यपगतः ।

2. शुद्धं सन्धिविच्छेदं √ इति चिह्नेन चिह्नितं कुरुत—

क. यस्यास्ति	(i) यस्य+अस्ति
	(ii) यसि+अस्ति
	(iii) यस्याः+अस्ति
ख. श्रुतेनेव	(i) श्रुतेन+इव
	(ii) श्रुते+न+एव
	(iii) श्रुतेन+एव
ग. वह्निस्तस्य	(i) वह्निः+तः+य
	(ii) वह्नि+स्तः+य
	(iii) वह्निः+तस्य
घ. क्षीयन्तेऽखिलभूषणानि	(i) क्षीयन्त+एखिलभूषणानि
	(ii) क्षीयन्ते+अखिलभूषणानि
	(iii) क्षीयम्+ते+अखिलभूषणानि

3. अधोलिखितेषु सन्धिविच्छेदं कुरुत—

सर्वज्ञोस्मीत्यभवत्, नास्त्यौषधम्:, सर्वदाप्यर्थिभ्यः, वाण्येका, धनैरपयशः समुन्मीलति ।

4. एतस्मात् पाठात् सर्वाणि समस्तपदानि विचित्य तेषां विग्रहः प्रदर्शयत ।

5. निम्नाङ्कितैः पदैः निजसंस्कृतेन वाक्यानि विरचयत—

किञ्चित्, अनिशम्, एव, चेत्, यथेष्ठम्, वा, प्रति ।

त्रयोदशस्तरङ्गः

गङ्गालहरी

(निम्नलिखित श्लोक *पण्डितराज जगन्नाथ* की प्रसिद्ध कृति **गङ्गालहरी** से लिए गए है। इन पद्यों में गङ्गा की स्तुति की गई है।

गंगालहरी की रचना के विषय में एक कथा प्रसिद्ध है। पण्डितराज जगन्नाथ मुगल सम्राट् *शाहजहाँ* की सभा के एक लब्धप्रतिष्ठ कवि थे। उनकी सम्राट् के महल में रहने वाली *लवंगी* नामक एक मुस्लिम दासी में आसक्ति थी। एक दिन जब सम्राट् ने पण्डितराज की कविता से प्रसन्न होकर मुँहमाँगा इनाम माँगने के लिए कहा तो उन्होंने लवंगी को माँग लिया। लवंगी तो पण्डितराज को मिल गई परन्तु उन्हें जाति-बहिष्कृत कर दिया गया। परिण्डतराज जगन्नाथ माँ गंगा के चरणों में शरण लेने के लिए लवंगी को लेकर वाराणसी में गंगा के तट पर बैठ गए और उसका स्तवन करने लगे। किंवदन्ती है कि पण्डित-राज जैसे-जैसे श्लोक पाठ करते जाते थे वैसे-वैसे गंगा का जल ऊपर उठता जाता था। अन्त में जब उन्होंने अपने काव्य का बावनवाँ और अन्तिम श्लोक पढ़ा तो गंगा ने उनको लवंगी सहित हमेशा के लिए अपनी गोद में ले लिया।)

समृद्धं सौभाग्यं सकलवसुधायाः किमपि तन्—
महैश्वर्यं लीलाजनितजगतः खण्डपरशोः।

श्रुतीनां सर्वस्वं सुकृतमथ मूर्त सुमनसां
सुधासौन्दर्य ते सलिलमशिवं नः शमयतु ।।1।।

स्मृतिं याता पुंसामकृतसुकृतानामपि च या
हरत्यन्तस्तन्द्रां तिमिरमिव चन्द्रांशुसरणिः ।
इयं सा ते मूर्त्तिः सकलसुरसंसेव्यसलिला
ममान्तः सन्तापं त्रिविधमपि पापं च हरताम् ।।2।।

अपि प्राज्यं राज्यं तृणमिव परित्यज्य सहसा
विलोलद्वानीरं तव जननि तीरं श्रितवताम् ।
सुधातः स्वादीयस्सलिलभरमातृप्ति पिबतां
जनानामानन्द. परिहसति निर्वाणपदवीम् ।।3।।

स्वभावस्वच्छानां सहजशिशिराणामयमपा-
मपारस्ते मातर्जयति महिमा कोऽपि जगति ।
मुदा यं गायन्ति द्युतलमनवद्यद्युतिभृतः
समासाद्याद्यापि स्फुटपुलकसान्द्राः सगरजाः ।।4।।

कृतक्षुद्रैनस्कानथ झटिति सन्तप्तमनसः
समुद्धर्तुं सन्ति त्रिभुवनतले तीर्थनिवहाः ।
अपि प्रायश्चित्तप्रसरणपथातीतचरितान्
नरानूरीकर्तुं त्वमिव जननि त्वं विजयसे ।।5।।

निधानं धर्माणां किमपि च विधानं नवमुदां
प्रधानं तीर्थानाममलपरिधानं त्रिजगतः ।
समाधानं बुद्धेरथ खलु तिरोधानमधियां
श्रियामाधानं नः परिहरतु तापं तव वपुः ।।6।।

विशालाभ्यामाभ्यां किमिह नयनाभ्यां खलु फलं
न याभ्यामालीढा परमरमणीया तव तनुः ।
अयं हि न्यक्कारो जननि मनुजस्य श्रवणयोर्-
ययोर्नान्तर्यातस्तव लहरिलीलाकलकलः ।।7।।

बधान द्रागेव द्रढिमरमणीयं परिकरं
किरीटे बालेन्दुं नियमय पुनः पन्नगगणैः।
न कुर्यास्त्वं हेलामितरजनसाधारणतया
जगन्नाथस्यायं सुरधुनि समुद्धारसमयः ॥8॥

शब्दार्थाः टिप्पण्यश्च

समृद्धम् — बहु; अधिक।

लीलाजनितजगतः — लीलया जनितानि जगन्ति येन (ब० व्री०), तस्य; अनायास ही अतल, वितल आदि चौदह लोकों को उत्पन्न करने वाला।

खण्डपरशोः — खण्डयति इति खण्डः; खण्डः परशुः यस्य स खण्डपरशुः, तस्य; शत्रुओं के विनाश करने वाले कुल्हाड़े वाले का, शिव का।

मूर्त्तम् — देहधारी; मूर्तिमान्।

सुमनसाम् — शोभनं मनः येषां ते सुमनसः तेषाम् (ब० व्री०); शोभन मन वालों का, देवों का।

सुधासौन्दर्यम् — सुधायाः सौन्दर्यमिव सौन्दर्यं यस्य तत्; अमृत के समान सौन्दर्य वाला।

अकृतसुकृतानाम् — न कृतम् अकृतम् (न० त०), अकृतं सुकृतं यैः तेषाम्; पुण्य कर्म न करने वालों (मनुष्यों) की।

मूर्त्तिः — प्रवाहरूपा मूर्त्तिः; प्रवाह रूपी शरीर।

त्रिविधम् — तिस्रः विधाः यस्य तत् त्रिविधम्; तीन (कायिक, वाचिक, मानसिक) प्रकार का।

प्राज्यम् — महान्तम्, समुद्रवलयाङ्कितं; महान्, विस्तृत।

विलोलद्वानीरम् — विलोलन्ति इति विलोलन्तः, विलोलन्तः

	वानीराः वेतसपादपाः यस्मिम् तत्; काँपते हुए वैत के वृक्षों वाले।
आतृप्ति	आ तृप्तेः आतृप्ति (अव्य० स०); तृप्ति पर्यन्त।
स्फुटपुलकसान्द्राः	स्फुटाश्च ते पुलकाश्च स्फुटपुलकाः तैः सान्द्राः; प्रकट रोमांच के घनत्व वाले, अत्यधिक रोमांचित।
कृतक्षुद्रैनस्कान	कृतानि क्षुद्राणि एनांसि यैः ते कृतक्षुद्रैनस्काः तान्; छोटे-मोटे पाप करने वालों को। कप् समासान्तः।
प्रायश्चित्तप्रसरणपथातीतचरितान्	प्रायश्चित्तस्य प्रसरणम् अनुष्ठानम् तस्य पन्थानः, तान् अतीतं चरितं येषां, तान्; प्रायश्चित्त (पाप के नाश मे समर्थ धर्म) के आचरण के मार्गों से परे चले गये चरित वालों को।
त्वम् इव जननि त्वम्	हे जननि ! तेरे जैसी तू ही है, तेरे जैसा और दूसरा कोई नहीं। अनन्वय अलकार। जहाँ उपमान और उपमेय दोनों ही धर्म एक ही वस्तु में हों वहाँ अनन्वय अलंकार होता है।
निधानम्	निधिः, स्थानम्।
विधानम्	उत्पादकम्; उत्पन्न करने वाला।
समाधानम्	दुष्टकल्पनानाशकम्; शंकाओं को नष्ट करने वाला।
तिरोधानम्	आच्छादकम्; छुपाने वाला।
आधानम्	सम्पादकम्; सम्पन्न करने वाला, लाने वाला।
आलीढा	आ + √लिह् + क्त + टाप्, अवलोकिता; चाटी गई, देखी गई।
न्यक्कारः	धिक्कारः।
लहरिलीलाकलकलः	लहरीणां लीला विकासः तस्य कलकलः; विलास का कोलाहल।

द्रढिमरमणीयम्	अतिशयरमणीयम्; द्रढिमा। दृढस्य भावः। इमनिच्। पुं०; अत्यन्त रमणीय। दृढ — गाढ़, भृश।
हेलाम्	अवज्ञाम्।
समुद्धारसमयः	उद्धारकालः; उद्धार का समय।

अभ्यासः

1. **उत्तराणि लिखत—**

   क. गङ्गायाः जल विशिष्टं भवति। कथम् ?

   ख. गङ्गायाः मूर्तिः कान् तापान् हरति ?

   ग. गङ्गाजलं पिबतां जनानामानन्दः सर्वान् अतिशेते। कैः शब्दैः कविः एतादृशं भावं प्रकटयति ?

   घ. गङ्गा केनापि अतुलनीया—इति यत् कथितं तत्र किम् कारणम् ?

2. **भावार्थं लिखत—**

   क. समासाद्याद्यापि स्फुटपुलकसान्द्राः सगरजाः।

   ख. नरानूरीकर्तुं त्वमिव जननि त्वं विजयसे।

   ग. परिहरतु तापं तव वपुः।

3. **पद्यानि पूरयत—**

   क. अपि प्राज्यं राज्यं ....।
   .... निर्वाणपदवीम्॥

   ख. विशालाभ्यामाभ्याम् ....।
   .... कलकलः॥

   ग. बधान द्रागेव ....।
   .... समुद्धारसमयः॥

4. **गङ्गायाः गौरवं पण्डितराजवचनान्यनुसृत्य दशपङ्क्तिषु वर्णयत।**

5. **पदानां विग्रहं कुरुत—**

सुधासौन्दर्यम्, निर्वाणपदवीम्, त्रिभुवनतले, सगरजाः, सन्तप्तमनसः, पूतात्मानः ।

6. **पदपरिचयं कुरुत—**

झटिति, परित्यज्य, समुद्धर्तुम्, ऊरीकर्तुम्, कुर्याः ।

7. **पदप्रयोगं कुरुत—**

द्राक्, अपि, खलु, हि ।

8. **उचितोत्तरं (√) इति चिह्नेन चिह्नितं कुरुत—**

क. बालेन्दुः—बालश्चासौ+इन्दुः च—अव्ययीभावसमासः, कर्मधारयः, द्वन्द्वः ।

ख. अशिवम्—न+शिवम्—बहुव्रीहिः, नञ् तत्पुरुषः, कर्मधारयः ।

ग. त्रिजगत्—त्रयाणां जगतां समाहारः—कर्मधारयः द्वन्द्वः, तत्पुरुषः ।

9. **उचितपदेन रिक्तस्थलं पूरयत—**

क. समृद्धं सौभाग्यं सकलवसुधायाः — तत् । (किमपि, केनापि, कस्मै च)

ख. इयं सा — मूर्त्तिः सकलसुरसंसेव्यसलिला । (ते, च, हि)

ग. — बुद्धेरथ खलु तिरोधानमधियाम् । (समाधानम्, समाख्यानम्, सदामानम्)

चतुर्दशस्तरङ्गः

स्तोत्राणि

(वैदिक युग से आज तक समस्त विश्व का मानव किसी न किसी रूप में अपने आराध्य की स्तुति करता रहा है। ऐसे स्तुति-वाक्यों मे भावप्रवणता, आराध्य के प्रति समर्पणभावना एवं मङ्गल-कामना बड़ी ही मनोरम शैली में अभिव्यक्त होती रही हैं। प्रस्तुत संकलन में *शिव, सरस्वती, महावीर, बुद्ध, गुरु* आदि कुछ देवताओं, महापुरुषों एवं पूज्य व्यक्तियों की ऐसी स्तुतियाँ हैं जो अत्यधिक प्रसिद्ध हैं। साहित्यिक अभिव्यंजना के कारण इनका आकर्षण और भी बढ़ जाता है।)

सरस्वतीस्तवः

या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता
या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना।
या ब्रह्माच्युतशङ्करप्रभृतिभिर्देवैः सदा वन्दिता
सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा ॥1॥

सरस्वतीगीतिः

एहि लसत्सितशतदलवासिनि भारति मामकमास्यम्।
देहि च मे त्वदमरनिकरार्चितपादतले निजदास्यम् ॥2॥

जडतरजीवनमहह मदीयं श्रुतिविरहान्नहि नृषु गणनीयम्।
निरवधि कृपां कुरुष्व दयामयि व्यपगच्छेन्मम दास्यम् ॥3॥

विकसितनीलजलजकुलवासे विहितबृहस्पतिसमनिजदासे।
जननि कृशोदरि मम रसनोपरि विरचय शाश्वतहास्यम् ॥4॥

महिम्नस्तोत्रं—पुष्पदन्तकृतम्

त्रयी साङ्ख्यं योगः पशुपतिमतं वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च।
रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥5॥

मुकुन्दमाला स्तोत्रं—कुलशेखरकृतम्

बद्धेनाञ्जलिना नतेन शिरसा गात्रैः सरोमोद्गमैः
कण्ठेन स्वरगद्गदेन नयनेदोद्गीर्णबाष्पाम्बुना।
नित्यं त्वच्चरणारविन्दयुगलध्यानामृतास्वादिना-
मस्माकं सरसीरुहाक्ष सततं सम्पद्यतां जीवितम् ॥6॥

देव्यपराधक्षमापनस्तोत्रम्—शङ्कराचार्यकृतम्

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो
न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः।
न जाने मुद्रास्ते तदपि च न जाने विलपनं
परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥7॥

गुरुस्तुतिः

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः॥ ॥8॥

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुः साक्षात्परब्रह्म तस्मै श्रीगुरवे नमः ॥9॥

श्रीपार्श्वजिनस्तवः—श्रीधर्मसूरिकृतः

ये मूर्तिं तव पश्यतः शुभमयीं ते लोचने लोचने
या ते वक्ति गुणावलीं निरुपमां सा भारती भारती।

या ते न्यञ्चति पादयोर्वरदयोः सा कन्धरा कन्धरा
यत्त ध्यायति नाथ वृत्तमनघं तन्मानसं मानसम् ॥10॥

कल्याणमन्दिरस्तोत्रम्—आचार्य सिद्धसेनकृतम्

आस्तामचिन्त्यमहिमा जिनसंस्तवस्ते
नामापि पाति भवतो भवतो जगन्ति।
तीव्रातपोपहत पान्थजनान्निदाघे
प्रीणाति पद्मसरसः सरसोऽनिलोऽपि ॥11॥

प्रज्ञापारमितास्तोत्रम्—नागार्जुनकृतम्

निर्विकल्पे नमस्तुभ्यं प्रज्ञापारमितेऽमिते।
या त्वं सर्वानवद्याङ्गि निरवद्यैर्निरीक्ष्यसे ॥12॥

आकाशमिव निर्लेपां निष्प्रपञ्चां निरक्षराम्।
यस्त्वां पश्यति भावेन स पश्यति तथागतम् ॥13॥

शब्दार्थाः टिप्पण्यश्च

कुन्देन्दुतुषारहारधवला कुन्दानि (पुष्पविशेषाः) इन्दुः, तुषारः (हिमम्), हारः (मुक्ताहारः)—एतेषां समाहारः—कुन्देन्दुतुषारहाराः ते इव धवला कुन्देन्दुतुषारहार-धवला। कुन्द का फूल, चंद्र, बर्फ, मोतियों की माला इनके समान श्वेतवर्णवाली, सरस्वती।

शुभ्रवस्त्रावृता शुभ्रेन वस्त्रेण आवृता, सफेद वस्त्र धारण करने वाली।

वीणावरदण्डमण्डितकरा वीणायाः यः वरः श्रेष्ठः दण्डः तेन मण्डितः करः यस्याः सा। वीणा के श्रेष्ठ दंड से जिसका हाथ शोभित है।

श्वेतपद्मासना — श्वेतं पद्मं कमलम्। तदेव आसनं यस्याः सा। जो श्वेत कमलपर विराजमान है।

निःशेषजाड्यापहा — निःशेषं अथवा निःशेषेण जाड्यम् अपहन्ति दूरीकरोति। जो मन्दता अर्थात् जड़ता को पूरी तरह दूर कर देती है।

लसत्सितशतदलवासिनि — लसत्+सित+शतदल+वासिनि (संबोधन ए० व०) सित=श्वेत, शतदल जिसमें सौ पंखुड़ियाँ हैं, अर्थात् कमल। लसन्ति सितानि शतदलानि लसत्सितशतदलानि। तेषु वासो यस्याः सा लसत्सितशतदलवासिनी। सम्बोधन में लसत्सित-शतदलवासिनि।

आस्यम् — वदनम्, मुखम्, मुँह।

अमरनिकरार्चितपादतले — अमराः देवाः, निकरः समूहः, अर्चितः पूजितः, अमरनिकरैः देवसमूहैः अर्चितं पादतलम् यस्याः सा, सम्बो०, ए० व०।

श्रुतिविरहात् — श्रुतेः विरहः, तस्मात्। पञ्चमीतत्पु०।
श्रुतिः=(1) वेद (2) ज्ञान।

गणनीयम् — √गण्+अनीयर्, गणना करने योग्य।

निरवधि — निर्गतः अवधिः यस्मिन् कर्मणि तत् यथा स्यात् तथा, निरवधि। क्रिया वि० बहु०।

व्यपगच्छेत् — वि+अप+√गम् विधिलिङ्, प्रथम पुरुष, ए० व०, दूर हो।

विकसितनीलजलजकुलवासे — नीलजलजानि—विकसित हुए नील कमल, कुलम्—समुदायः, षण्डः—निकरः, समूहः, विकसितानां जलजानां कुलम्, तस्मिन् वासः यस्याः सा, बहु०, सम्बोधन, ए० व०।

विहितबृहस्पतिसमनिजदासे — विहितः (कृतः) बृहस्पतिना समः निजः (आत्मजः) दासः यया सा, जिसने अपने दास को बृहस्पति के समान बनाया है। यहाँ *निजदास* कवि का ही विशेषण है। कवि अपने को *सरस्वती का दास* कहता है। वह सरस्वती से प्रार्थना करता है कि वह उसे बृहस्पति के समान विद्वान् बना दे।

कृशोदरि — कृशं (तनु) उदरं यस्याः सा । सम्बोधन, ए० व० जिसका उदर कृश है ।

त्रयी साङ्ख्यम्……
…वैष्णवमिति — इस श्लोक की पहली पंक्ति मे परमेश्वर की आराधना के पाँच मार्ग गिने गये हैं—

(i) त्रयी—तीन वेद—ऋग्वेद, यजुर्वेद, सामवेद ।

(ii) साङ्ख्य—प्रसिद्ध छः दर्शनों में से एक ।

(iii) योगः—प्रसिद्ध छः दर्शनों में से एक ।

(v) पशुपतिमतम्—शैवसंप्रदाय की अनेक शाखाओं मे से एक, जिसमें शिव की पशुपति के रूप में पूजा की जाती है ।

(v) वैष्णवम्—विष्णु की भक्ति का वैष्णव-संप्रदाय में प्राधान्य है ।

प्रस्थानम् — संप्रदाय, विशेष दर्शन ।

पथ्यम् — हितम् ।

ऋजुकुटिलनानापथजुषाम् — नाना पन्थानः, नानापथाः, कर्मधा० । ऋजवः (सरलाः) कुटिलाः (वक्राः) च, ऋजुकुटिलाः, कर्मधा० । ऋजुकुटिलाः नाना पथाः, ऋजुकुटिल-नानापथाः । कर्मधा० । तान् जुषन्ति (अनुसरन्ति स्वीकुर्वन्ति वा) इति, ऋजुकुटिलनानापथजुषः (कृदन्त) । तेषाम्, सीधे टेढ़े आदि अनेक मार्गों को अपनाने वाले ।

गम्यः — √गम्+यत्, गन्तव्य, प्राप्य स्थल ।

पयसाम् — जलानाम् ।

अर्णवः — समुद्रः, सागरः ।

सरोमोद्गमैः — रोम्णां (केशानां) उद्गमः, षष्ठीतत्पु०-रोमोद्गमैः सह, सरोमोद्गमाः, जिन पर रोंगटे खड़े हुए हों । यह पद गात्रैः का विशेषण है ।

स्वरगद्गदेन — स्वरेण गद्गदः, तेन ।

उद्गीर्णबाष्पाम्बुना — उद्गीर्णं वाष्पाम्बु (नेत्रजलम्, अश्रु) येन सः तेन। यह न्यूनेन का विशेषण है। ऐसी आँख जिससे आँसू फूट पड़े हों।

त्वच्चरणारविन्दयुगलध्यानामृतास्वादिनाम् — तव चरणौ त्वच्चरणौ—तेरे (भगवान् विष्णु के) चरण। अरविन्द युगले, दो कमल। ध्यानामृतम् ध्यान रूपी अमृत। आस्वादिनः—जो आस्वाद करते हैं। त्वच्चरणौ एव अरविन्दयुगलम्। कर्मधा०। तस्य ध्यानम्। तदेव अमृतम्। तस्य आस्वादिनः। षष्ठीतत्पु०। तेषाम्। आपके चरणयुगलरूपी कमलद्वय का ध्यान रूपी जो अमृत है, उसका रस लेने वाले। यह *अस्माकम्* का विशेषण है।

सरसीरुहाक्षः — सरसीरुहम्—सरोवर में पैदा होने वाला कमल। सरसि रोहति इति सरसीरुहे। ते इव अक्षिणी यस्यः सः। बहुव्री०।

यन्त्रम् — यन्त्र को। तांत्रिक विधान के अनुसार इष्टदेवता की रेखाओं और मंडलों से निष्पन्न एक विशिष्ट आकृति, सोना, चाँदी आदि धातुओं के पत्रों पर उट्टंकित की जाती है। उस उत्कीर्ण चित्राकृति को *यन्त्र* कहते हैं।

आह्वानम् — बुलाना।

मुद्राः — तांत्रिक पूजाविधान का एक अंग। आराधना करने वाले अपने हाथ की उंगलियों को कई तरह दिखाते हैं। उस विशिष्ट आकृति को मुद्रा कहते हैं।

अज्ञानतिमिरान्धस्य — अज्ञानमेव तिमिरम् (तमः, अन्धकारः) कर्मधा० तेन अन्धः, तस्य। जो अज्ञान के अन्धकार से अन्धा बना हुआ हो।

ज्ञानाञ्जनशलाकथा — ज्ञानमेव अञ्जनम् (कज्जलम्) तस्य शलाका। ज्ञानरूपी अंजन की शलाका से।

चक्षुः — नयनम् (नपुं०)।

उन्मीलितम् — उद्घाटितम् (आँख) खोली गई हो।

महेश्वरः	महान् चासौ ईश्वरः, कर्मधा०, शिव ।
गुणावलीम्	गुणानाम् आवली, षष्ठीतत्पु० ताम् । गुणों की पंक्ति (लड़ी) ।
निरुपमाम्	निर्गता उपमा यस्याः सा, बहु०, ताम् । जिसकी कोई उपमा (समानता) न हो, बेजोड़ ।
न्यञ्चति	नि+√अञ्च्, झुकती है ।
कन्धरा	गर्दन ।
अनघम्	अविद्यमानम् अघं यस्य तत्, बहुव्री० । (मानसम् का विशेषण ।)—निष्पाप ।
अचिन्त्यमहिमा	अचिन्त्यः महिमा यस्य । बहु० । जिसकी महिमा विचारों से परे हो ।
पाति	√पा, वर्तमान, प्रथम पुरुष, ए० व०, रक्षति ।
तीव्रातपोपहतपान्थजनात्	तीव्रेण आतपेन उपहतः पान्थजनः तस्मात् । आतप (धूप) से संतप्त पथिक ।
प्रीणाति	√प्री, वर्तमान, प्रथम पुरुष, ए० व०, सन्तोषयति, आह्लादयति ।
निर्विकल्पे	निर्गतः विकल्पः यस्याः सा । सम्बोधनम् । जिससे सब प्रकार के विकल्प निकल गये है । प्रज्ञापारमिता का विशेषण । (विकल्प-शब्द के भारतीय दर्शनो मे अनेक अर्थ हैं—यहाँ पर उसका अर्थ भ्रान्ति, संशय, हो सकता है ।) भ्रान्ति आदि से रहित, नाम, जाति आदि योजना से रहित ।
प्रज्ञापारमिता	इस श्लोक में **प्रज्ञापारमिता** का स्तवन किया गया है । बोधिसत्त्व को बुद्ध की अवस्था या पूर्णत्व प्राप्त करने के लिए क्रमशः छः अवस्थाओं में से जीना पड़ता है । दान, शील, क्षान्ति, वीर्य, ध्यान और अन्तिम की पूर्णावस्था—प्रज्ञापारमिता है । इसका शब्दशः अर्थ है—सबसे श्रेष्ठ ज्ञान । इसी पूर्णावस्था का स्तवन इस श्लोक में किया गया है ।

अमिते	अनन्ते ।
सर्वानवद्याङ्गि	सर्वाण्यपि अनवद्यानि अङ्गानि यस्याः सा। जिसके समूचे अवयव सुंदर या निर्दोष हों।
निरवद्यैः	निर्गतानि अवद्यानि येभ्यः ते । बहु० । (जनैः) जो सब प्रकार के अवाच्य दोषों से मुक्त हो ।
निर्लेपाम्	निर्गता लेपाः यस्याः सा, बहु० ताम् । जो सब प्राकृतिक वस्तुओं से अलिप्त है ।
निष्प्रपञ्चाम्	निर्गतः प्रपञ्चः यस्याः सा, ताम् । (बहुव्री०) जो किसी प्रकार के विस्तार या विपरीतभाव से मुक्त है ।
निरक्षराम्	निर्गतानि अक्षराणि यस्याः सा, ताम् । बहुव्री० जो सब प्रकार के अक्षरों से दूर है, अनिर्वाच्य ।
तथागतम्	बुद्ध को ।

अभ्यासः

1. **निम्नलिखितेषु शुद्धमुत्तरं (√) इति चिह्नेन चिह्नयत—**

क. सरस्वत्या वस्त्रं धवलं/रक्तम् अस्ति ।
ख. सरस्वत्या आसनम् श्वेतं/नीलं कमलम् अस्ति ।
ग. सरस्वती प्रसन्ना सती निःशेषं जाड्यम्/शैत्यम् अपहन्ति ।
घ. पयसाम्/क्षीराणाम् एकः गम्यः अर्णवः भवति ।
ङ. सन्तप्तं पान्थं सरसः अनिलः/अनलः अपि प्रीणाति ।

2. **उत्तराणि लिखत—**

क. सरस्वती कैर्वन्दिताऽस्ति ?
ख. सर्वेषां दार्शनिकानाम् एको गम्यः कोऽस्ति ?
ग. भक्तः देव्याः किं किं न जानाति, किं च जानाति ?
घ. गुरुः केनाञ्जनेन अज्ञानतिमिरान्धस्य अन्धत्वं दूरीकरोति ?
ङ. प्रज्ञापारमिता कीदृशी वर्णिताऽस्ति ?
च. यः प्रज्ञापारमितां पश्यति स कं पश्यति ?

3. दक्षिणभागे स्तोत्रनामानि वामभागे च स्तोत्राणां कवेः नामानि लिखितानि सन्ति । तानि यथायथं संयोजयत—

क. मुकुन्दमाला	पुष्पदन्तः
ख. प्रज्ञापारमितास्तोत्रम्	सिद्धसेनः
ग. कल्याणमन्दिरस्तोत्रम्	नागार्जुनः
घ. महिम्नस्तोत्रम्	कुलशेखरः

4. कोष्ठके दत्तेभ्यः पदेभ्यः उचितेन पदेन रिक्तस्थानं पूरयत—

क. तस्मै श्री गुरवे ……… (कृतः, नमः, स्तुतः)

ख. तदपि च न जाने ……… (स्तुतिकथाः, अनुसरणम्, आचरणम्)

ग. ……… पाति भवतः । (तवापि, कृष्णोऽपि, नामापि)

घ. निरवधि ……… कुरुष्व । (दास्यम्, घृणाम्, कृपाम्)

5. उचितं सन्धि-विच्छेदं निर्दिशत—

क. अर्णव इव
(i) अर्णवः+इव
(ii) अर्णवे+इव
(iii) अर्णः+वः+इव

ख. गम्यस्त्वमसि
(i) गम्यः+तु+अम्+असि
(ii) गम्यः+त्वम्+असि
(iii) गम्+यः+त्वम्+असि

ग. सरसोऽनिलोऽपि
(i) स+रसः+अनिलः+अपि
(ii) सरसः+निलः+अपि
(ii) सरसः+अनिलः+अपि

पञ्चदशस्तरङ्गः

प्रकीर्णपद्यानि

(संस्कृत साहित्य में *सुभाषितों* का विशेष महत्त्व है। उनमें एक अपूर्व रस होता है; जिसके आगे अमृत का रस भी फीका पड़ जाता है। अच्छी-अच्छी बातें उनमे कही रहती है। *सुभाषित* अथवा उसकी पर्यायवाची सूक्ति का यही अर्थ है। सुभाषित संस्कृत वाङ्मय की विशेषता है और प्राचीन ग्रन्थों में ये यत्र-तत्र दिखाई पड़ते है। उनमें से निदर्शनार्थ कुछेक सुभाषित प्रस्तुत पाठ में प्रस्तुत किए जा रहे है। उद्‌बोधक वाक्य होने के कारण उनकी जीवनोपयोगिता स्पष्ट है। साहित्यिकता का पुट भी इनमें विद्यमान है जो उन्हें बहुत ही आकर्षक बना देता है।)

अन्यापदेश शतकम् *(नीलकण्ठदीक्षितविरचितम्)*

छायावृक्षमुपाश्रयन्ति पथिषु श्रान्ता हि पान्थाः समं
तेष्वेकोऽस्य शुभं शुभेन मनसा हृष्यन्ननुध्यायति।
अन्यो हर्तुमपेक्षतेऽस्य विटपानाधारयष्टेः कृते
कश्चिन्निश्चिनुते कवाटफलकं कर्तुं तमेव क्षणात्॥1॥

पन्थाः कर्दमितः पयः कलुषितं हंसाः कृता दूरतः
पीड्यन्ते च यदेवमर्थिन इति क्रूरारवैश्चातकाः ।
सोढाहे तव हे पयोद सकलं शक्नोषि दातुं स्वतः
किं त्वं शीकरमेकमप्युदधिना लोभो यदि स्वीकृतः ॥2॥

कलिविडम्बनम् *(नीलकण्ठदीक्षितविरचितम्)*

शुष्कोपवासो धर्मेषु भैषज्येषु च लङ्घनम् ।
जपयज्ञश्च यज्ञेषु रोचते लोभशालिनाम् ॥3॥

शक्तिं करोति सञ्चारे शीतोष्णे मर्षयत्यपि ।
दीपयत्युदरे वह्निं दारिद्र्यं परमौषधम् ॥4॥

चारुचर्या *(क्षेमेन्द्रविरचिता)*

न विवादमदान्धः स्यान्न परेषाममर्षणः ।
वाक्पारुष्याच्छिरश्छिन्नं शिशुपालस्य शौरिणा ॥5॥

गुरुमाराधयेद् भक्त्या विद्याविनयसाधनम् ।
रामाय प्रददौ तुष्टो विश्वामित्रोऽस्त्रमण्डलम् ॥6॥

दर्पदलनम् *(क्षेमेन्द्रविरचितम्)*

रूपं वयः शौर्यमनङ्गभोगं
प्रज्ञाप्रभावं विभवं वपुश्च ।
अश्नाति कालभ्रमरः समन्तात्
पुंसां हि किञ्जल्कमिवाम्बुजानाम् ॥7॥

भामिनीविलासः *(जगन्नाथपण्डितेन विरचितः)*

अयि दलदरविन्दस्यन्दमानं मरन्दं
तव किमपि लिहन्तो मञ्जु गुञ्जन्तु भृङ्गाः ।
दिशि दिशि निरपेक्षस्तावकीनं विवृण्वन्
परिमलमयमन्यो बान्धवो गन्धवाहः ॥8॥

नितरां नीचोऽस्मीति त्वं खेदं कूप मा कदाऽपि कृथाः ।
अत्यन्तसरसहृदयो यतः परेषां गुणग्रहीताऽसि ॥9॥

इयत्यां सम्पत्तावपि च सलिलानां त्वमधुना
न तृष्णामार्तानां हरसि यदि कासार सहसा ।
निदाघे चण्डांशौ किरति परितोष्यङ्गनिकरं
कृशीभूतः केषामहह परिहर्तासि खलु ताम् ॥10॥

सत्पूरुषः खलु हिताचरणैरमन्द-
मानन्दयत्यखिललोकमनुक्त एव ।
आराधितः कथय केन करैरुदारै-
रिन्दुर्विकासयति कैरविणीकुलानि ॥11॥

दूरीकरोति कुमतिं विमलीकरोति
चेतश्चिरन्तनमघं चुलुकीकरोति ।
भूतेषु किं च करुणां बहुलीकरोति
सङ्गः सतां किमु न मङ्गलमातनोति ॥12॥

धम्मपदम् *(संस्कृतच्छाया)*

अप्रमादोऽमृतपदं प्रमादो मृत्योः पदम् ।
अप्रमत्ता न म्रियन्ते ये प्रमत्ता यथा मृताः ॥13॥

धर्मं चरेत् सुचरितं न नाम दुश्चरितं चरेत् ।
धर्मचारी सुखं शेते अस्मिल्लोके परस्मिश्च ॥14॥

वर्जनं सर्वपापानां कुशलानामुपार्जनम् ।
स्वचित्तशोधनं चैतद् बुद्धानामनुशासनम् ॥15॥

पद्मपुराणम् *(रविषेणाचार्यकृतम्)*

न कश्चित्स्वयमात्मानं शंसन्नाप्नोति गौरवम् ।
गुणा हि गुणतां यान्ति गुण्यमानाः पराननैः ॥16॥

उदारसंरम्भवशं प्रपन्नाः प्रारब्धकार्यार्थनियुक्तचित्ताः ।
नरा न तीव्रं गणयन्ति शास्त्रं न पावकं नैव रविं न वायुम् ॥17॥

शब्दार्थाः टिप्पण्यश्च

उपाश्रयन्ति	उप + आ + √श्रि = आश्रय लेते हैं ।
पथिषु	पथिन्, सप्तमी ब० व०, मार्गों में ।
हृष्यन्	√हृष् + शतृ, आनंदित होते हुए ।
अनुध्यायति	अनु + √ध्यै, प्रथम पुरुष, ब० व०, ध्यान करते हैं ।
विटपान्	वृक्षों की शाखाओं को ।
कवाटफलकम्	द्वारफलकम् ।
कर्दमितः	कर्दम (कीचड़) + इतच् प्रत्यय, प्रथमा ए० व० कीचड़ से भरा हुआ ।
सोढाहे	√सह्, लट्, उत्तम पुरुष, ए० व० । सहन करूँगा ।
पयोदः	पयः ददाति इति । मेघः ।
शीकरः	तुषारकण ।
भैषज्येषु	वैद्य के काम ।
लोभशालिनाम्	लोभेन शालन्ते इति लोभशालिनः । तेषाम् । लोभी, लालची ।
मर्षयति	√मृष्, प्रेरणार्थक, प्रथम पुरुष, ए० व०, सहन करवाता है ।
विवादमदान्धः	विवादस्य मदः तेन अन्धः । विवाद के उन्माद से अन्धा अर्थात् विवेकशून्य । महाभारत के अनुसार महापापी शिशुपाल का शिरच्छेद श्रीकृष्ण ने अपने सुदर्शन चक्र से किया था ।
विद्याविनयसाधनम्	विद्या च विनयः च विद्याविनयौ । द्वन्द्व । तयोः साधनम् कारणम्, षष्ठी तत्पुरुष । विश्वामित्र एक विख्यात महर्षि थे । उनके यज्ञों मे अनेकानेक राक्षस विघ्न डाला करते थे । त्राटिका नामक राक्षसी ने भी बहुत आतंक मचाया था । विश्वामित्र राक्षसों का संहार करने के लिए दशरथ

की अनुमति पर राम और लक्ष्मण को वन ले गये। वहाँ पर विश्वामित्र ऋषि के साथ रहकर उनकी सेवा करते हुए राम ने राक्षसों का संहार किया। इससे संतुष्ट होकर विश्वामित्र उन्हें अस्त्र-शस्त्र और तत्संबंधी मंत्रों का उपदेश दिया।

अनङ्गभोगम् रतिसुख, विषयविलास।

कालभ्रमर: काल: एव भ्रमरः। कर्मधा०, काल रूपी भौंरा।

अश्नाति √अश्, प्रथम पुरुष, ए० व०, खाता है।

किञ्जल्क: पराग:।

अम्बुजानाम् कमलों का।

दलदरविन्द दलत् अरविन्दम्, सम्बोधन, ए० व०, खिला कमल।

स्यन्दमानम् √स्यन्द, बहने वाला, टपकने वाला।

मरन्दम् मधु, शहद्।

लिहन्त: √लिह्, चाहने वाले।

मञ्जु मधुरम् (क्रियाविशेषण)।

निरपेक्ष: निर्गता अपेक्षा यस्य सः, बहु० निरिच्छवृत्ति से, निष्काम।

विवृण्वन् वि+√वृ, विस्तार करने वाला, फैलाने वाला।

परिमल: सुगन्धः, आमोदः, सुवास।

गन्धवाह: गन्धं वहति इति। गन्ध को दूर तक फैलाने वाला, अर्थात् वायु।

अत्यन्तसरसहृदय: अति सरस अर्थात् भावुक हृदय धारण करने वाला। इस पद में सरस शब्द श्लिष्ट है। उसके दो अर्थ निकलते हैं—

(1) स+रस=पानी के साथ, अर्थात् पानी से भरपूर=कुआँ,

(2) स+रस=रस के साथ, अर्थात् रसिक, भावुक व्यक्ति।

गुणग्रहीता गुणानां ग्रहीता, गुणों को लेने वाला। यहाँ पर भी गुण के दो अर्थ हैं—

(1) रस्सी, कुएँ के संदर्भ में,
(2) स्वभाव की विशेषता।

आर्तानाम्	दुःखितानाम्, दुखी लोगों का।
कासारः	सरः, तालाव।
निदाघे	ग्रीष्मऋतौ, गरमी के मौसम मे।
चण्डांशौ	चण्डाः अंशवः यस्य सः। बहु०, गर्म किरणोंवाला, सूर्य। सप्तमी, ए० व०।
किरति	√कॄ =पसारना, फैलाना।
परिहर्ता	परि+√हृ, परिहरण करने वाला, (प्यास को) बुझाने वाला।
कृशीभूतः	√कृश्+च्वि+√भू+क्त, जो सूख गया है।
हिताचरणैः	हितयुक्तैः आचारणैः, हितयुक्त कर्मो से।
अमन्दम्	क्रियावि० बहुत, भरपूर।
इन्दुः	चन्द्रः।
कैरविणीकुलानि	कुमुदिनीषण्डाः (चन्द्रमा के प्रकाश में खिलनेवाली) कमलिनियों का समूह।
दूरीकरोति	दूर करता है। (*च्विरूप, अभूततद्भावे च्वि.*) न दूरम्-अदूरम्। अदूरं दूरं सम्पद्यमानं करोति-दूरीकरोति। इसी तरह *विमलीकरोति*, *चुलुकीकरोति*, *बहुलीकरोति* इत्यादि रूपों को सिद्ध की जा सकती है। कृशीभूतः—में भी यही 'च्वि' है।
आतनोति	आ+√तन्, लट्, प्रथम पुरुष, ए० व०।
अप्रमादः	न प्रमादः, नञ् तत्पु०। चौकस या सावधान रहना, सावधानी।
अमृतपदम्	अमृतं पदम्, अविनाशी पद, परम स्थान।
म्रियन्ते	√मृ—वर्तमान, प्रथम पुरुष, ब० व०, मरते हैं।
सुचरितम्	शुद्ध चरित्र या आचरण वाला—धर्म का विशेषण।
शेते	√शी, लट्, प्रथम पु०, ए० व०, सोता है।

कुशलानाम् पुण्यकर्मणाम् ।

स्वचित्तशोधनम् स्वमनः शुद्धीकरणम्, अपने मन को शुद्ध अर्थात् बुरे विचारों से अलिप्त रखना ।

गुण्यमानाः √गुण्, वि० गिने जाने वाले, प्रस्तुत किये जाने वाले ।

प्रारब्धकार्यार्थनियुक्तचित्ताः प्रारब्धं यत् कार्यं तदर्थं नियुक्तानि चित्तानि येषां ते । प्रारम्भ किए कामों में जिनका मन लगा है ।

अभ्यासः

1. **उत्तराणि दीयन्ताम्—**

क. लोभशालिभ्यः किं किं रोचते ?

ख. दारिद्र्यं परमौषधं कथं स्वीकृतम् ?

ग. शिशुपालस्य शिरः शौरिणा यच्छिन्नं तत्र किं कारणम् ?

घ. कालभ्रमरः पुंसां किं किम् अश्नाति ?

ङ. सत्पुरुषचन्द्रमसो : किं साम्यं वर्णितम् ?

2. **कोष्ठकात् उचितं शब्दं नीत्वा रिक्तस्थानं पूरयत—**

क. सतां सङ्गः ········· दूरीकरोति (कुमतिं, सुमतिं) ।

ख. ········· चेत. प्रसादयति (सतां संङ्गः, असतां संङ्गः) ।

ग. सतां सङ्गः चिरन्तनम् ········· चुलुकीकरोति (अघम्, अगम्) ।

घ. सतां सङ्गः भूतेषु ········· बहुलीकरोति (करुणाम्, क्रोधम्) ।

ङ. ········· सुखं शेते (धर्मचारी, अत्याचारी) ।

3. **सत्सङ्गतेः लाभान् पञ्चदशवाक्यैः वर्णयत ।**

4. **सन्धि-विच्छेदं कुरुत—**

तेष्वेकोऽस्य, मर्षयत्यपि, परमौषधम्, वाक्पारुष्याच्छिरश्छिन्नम्, चेतश्चिरन्तनम्, शंसन्नाप्नोति, नैव ।

5. **एकत्र समासयुक्तानि पदानि अपरत्र विग्रहवाक्यानि लिखितानि सन्ति, तानि यथायथं संयोजयत—**

क. शुष्कोपवासः	बहुव्रीहिः
ख. कैरविणीकुलानि	कर्मधारयः
ग. अप्रमादः	नञ् तत्पुरुषः
घ. सरसहृदयः	तत्पुरुषः

6. **पदपरिचयं वत्त—**

हृष्यन्, स्वीकृतः, चुलुकीकरोति, आनन्दयति, आराधितः ।

7. **वाक्येषु प्रयोगं कुरुत—**

यथा, नितराम्, यदि, कृत्वा, समम् ।

DISTRIBUTION OF STUDENTS IN DELHI ACCORDING TO THEIR SEX (1978-79)

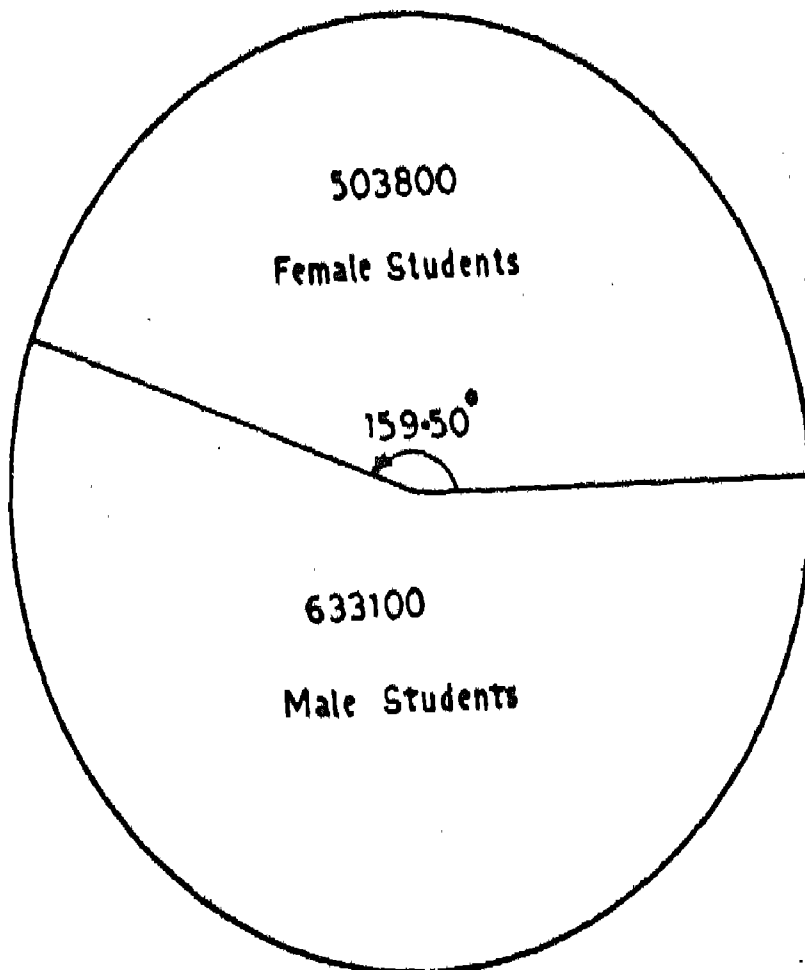



FIG.6

relative sizes can be visualized by looking at map No.1. The largest area is covered by North district. Next smaller in area is the South district followed by West district and East district respectively.

Each district is further subdivided into three educational zones. Thus there are twelve zones in all (see map No.2). As in the case of districts the zones are also of unequal size. Some zones contain only the urban areaswhile others contain rural areas also. There is no purely rural zone. Therefore the population density varies from zone to zone. As a consequence the density of school also varies from zone to zone but the actual number of schools in each zone is nearly equal. About 40 to 45 higher secondary schools come under each zone.

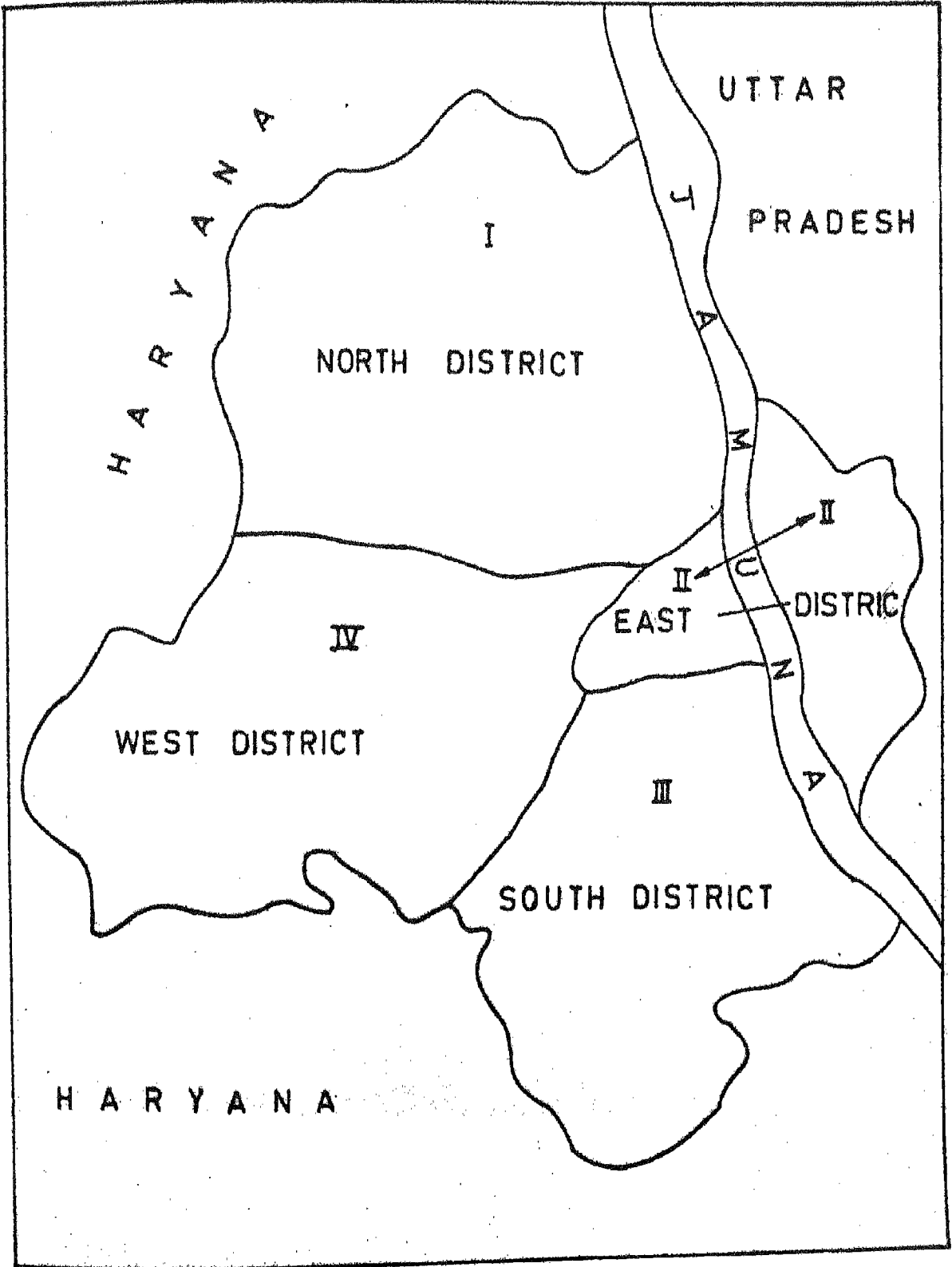
About twentysix villages of Delhi have Government Girls Higher Secondary Schools. These villages are covered by five different zones. Zones having rural schools are zone Nos. 1, 2, 8, 9 and 10. Thus the East district comprizing of zones 4-6 has no rural school. Other districts have both rural and urban areas (see map No.3). Depending on the geographical location, rural or urban area, the schools may be classified as:-

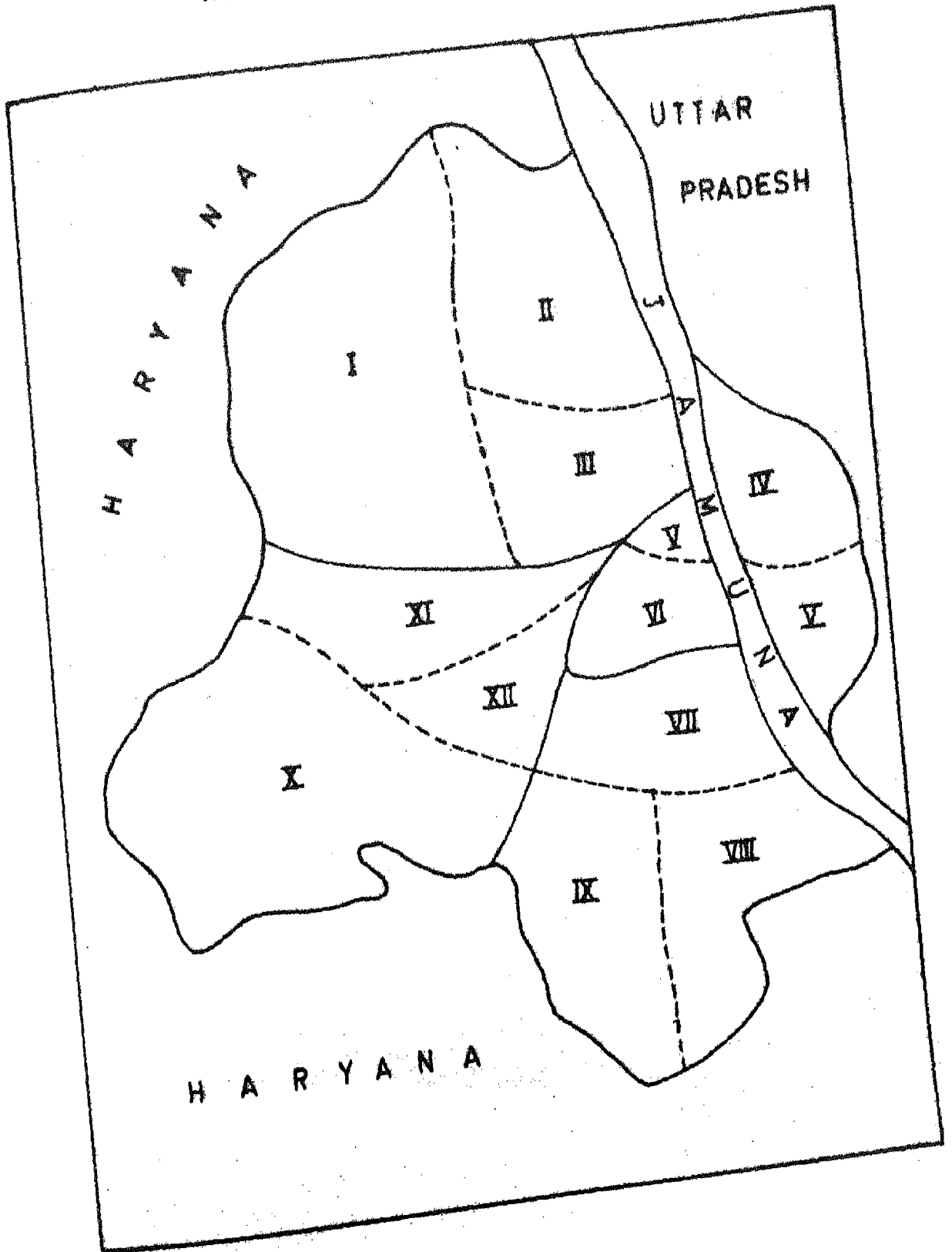
i) Rural Schools

ii) Urban Schools

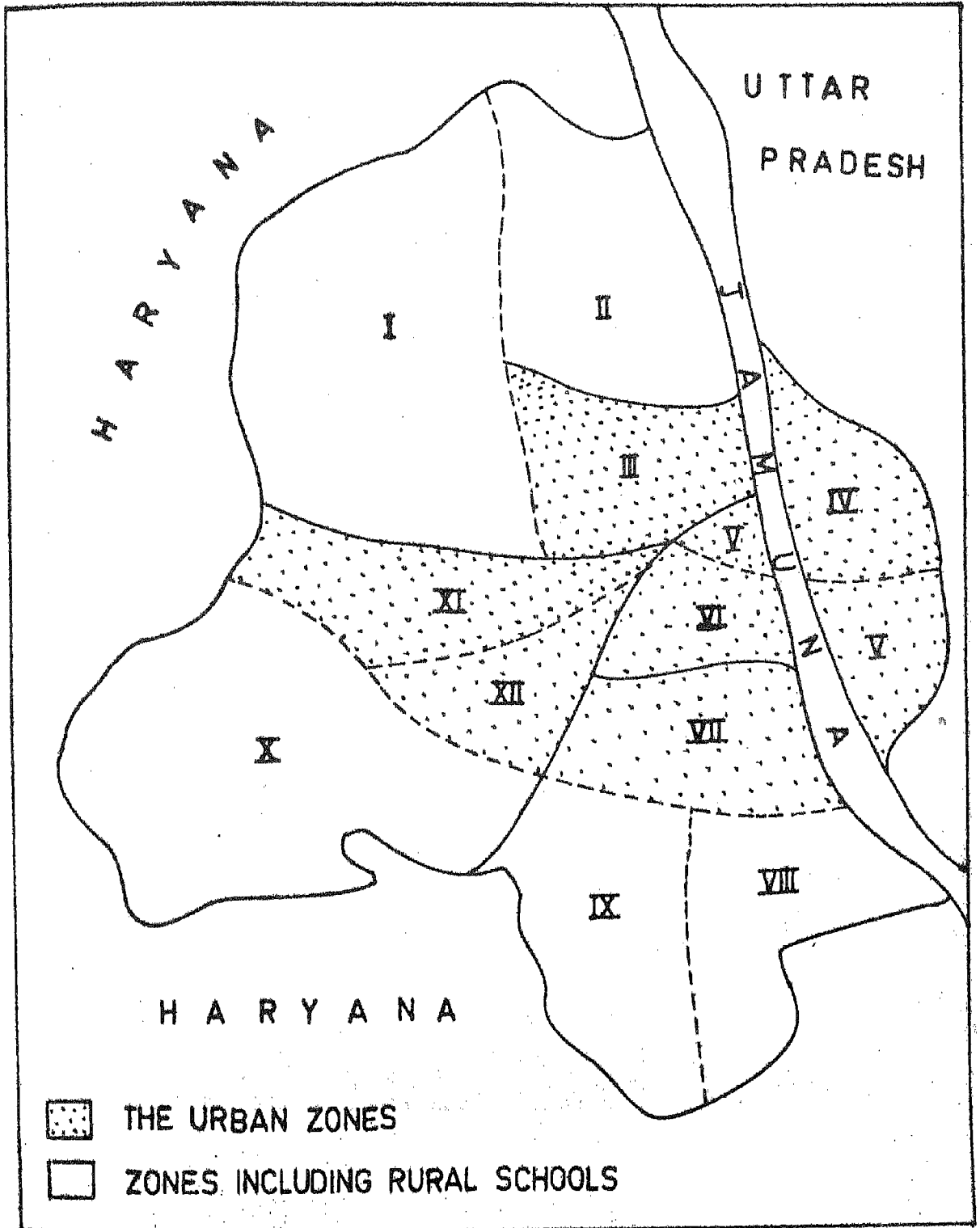
MAP NO.1

FUNCTIONAL MAP OF THE UNION TERRITORY OF DELHI

THE EDUCATIONAL DISTRICTS

MAP NO. 2

FUNCTIONAL MAP OF THE UNION TERRITORY OF DELHI
THE EDUCATIONAL ZONES.

MAP NO. 3

FUNCTIONAL MAP OF THE UNION TERRITORY OF DELHI

THE RURAL AND URBAN ZONES

This classification is important because the schools in the two classes cater to students coming from quite different socio-economic and cultural background. Another classification of the schools can be made according to the type of management. Thus they may be classified into the following four categories:-

i) Government schools

ii) Aided schools

iii) Unaided or Public schools

iv) Central schools

The spread of the schools belonging to any of the above category is more or less uniform over the four education districts of Delhi.

It has been pointed out that all the categories of schools are spread all over Delhi. Therefore, it is natural that the senior secondary school teachers are also spread all over Delhi. The total number of teachers teaching senior secondary classes was 11,720 during the reference year i.e. 1978-79. Since the focus of the present study is on the women teachers teaching the ninth, tenth, eleventh and twelveth class, we have not included those teachers who were teaching only first to eighth classes even if they were teaching in a senior secondary school. Thus the total universe of the study is represented by 11,702 women teachers. These teachers belong to rural

and urban schools. They can either be divided in the twelve zones of Delhi or in four categories of schools according to the type of management. Each classification has some characteristic features. Thus teachers of rural schools may show mobility pattern and degree of commitment quite different from that of urban school teachers. Similarly the mobility patterns as well as degree of commitment may depend on the type of management of the school. Even teachers of different zones may show different mobility patterns and degree of commitment as different zones cover areas of differing characters.

Since it was neither feasible, nor desirable to study all the elements of the universe, only a reasonable sample of the universe was selected for the present study.

4. The Sampling Technique

The senior secondary school women teachers of Delhi form the universe of study in the present research work. Teachers are normally employed by different schools in any given city or village. It was, therefore, considered reasonable to approach the teachers through the senior secondary schools of Delhi. In order to get a sample of the universe of study, it was necessary to first select a sample of the senior secondary schools of Delhi.

In order to present all the categories of schools,

both, management-wise and area-wise, and to represent all the twelve educational zones of Delhi, it was considered best to use multi-stage-stratified-random sampling technique to select the sample of schools, and then, for obtaining the sample of the women teachers of the senior secondary schools of Delhi.

In the first stage, the total number of urban and rural schools, under different managements were ascertained by consulting the various lists of schools obtained from different sources*. For the present study, only those schools were selected which were approved for upgradation to senior secondary school level education. Till the year 1975, Delhi higher secondary schools had classes only upto the eleventh grade. Under the 10+2+3 system of education, some of the schools were upgraded immediately, while some of them have not been approved for upgradation even at this stage. Out of a total of five hundred and five (505) higher secondary schools of Delhi, only four hundred and eleven were recognized for upgradation till the year 1978-79. Ninety four (94) schools which were not recognised for the upgradation till 1978-79, are not included in the present study.

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*Source: i) Delhi Board of Secondary Education, Delhi
ii) Kendriya Vidyalaya Sangthan
iii) Board of Anglo-Indian Education.

Again all the boys senior secondary schools were also eliminated from the total number of senior secondary schools because it was ascertained that no women teachers are teaching the senior secondary classes in the boys schools. There are a total of one hundred and seventy six (176) boys senior secondary schools approved for upgradation in Delhi. Exclusion of these 176 boys schools from the list of the 411 senior secondary schools, reduced the number of senior secondary schools in Delhi to 235 schools only. These 235 schools include both the exclusively girls schools as well as the co-educational higher secondary schools of Delhi. According to the lists of schools, the total number of senior secondary schools according to management are distributed as follows:-

1.	Government girls higher secondary schools	147
2.	Government aided schools	52
3.	Public or unaided schools	24
4.	Central schools	12
	Total:	235

The scanning of the lists of schools revealed that there are no Public schools, Aided schools, and Central schools of the senior secondary level, in the rural areas of the union territory of Delhi. There are no co-educational senior secondary schools also in the rural areas. There are

only government schools in the rural areas of Delhi.

Out of a total of 147 government girls higher secondary schools of Delhi, 124 schools are situated in the urban areas of Delhi, whereas only 23 girls senior secondary schools are situated in the rural areas of Delhi. Total number of urban senior secondary schools in Delhi is 212. The following table gives an overall picture of the distribution of the senior secondary schools of Delhi having women teachers according to the management and spatial classification.

Table 2.3

Distribution of the senior secondary schools having women teachers according to the area and management

S.No	Area	Type of Management				Total
		Govt. Schools	Govt. aided schools	Unaided schools	Central schools	
1.	Rural	23	-	-	-	23
2.	Urban	124	52	24	12	212
3.	Total	147	52	24	12	235

In the first stage of sampling, the total number of senior secondary schools, by means of elimination and categorization was ascertained.

In the second stage, a proportionate number of schools were selected from the total number of the respective categories of the schools.

As the size of rural schools was small, to give these schools a sufficient representation, a total of four schools were randomly selected by draw of lots. This number was more than its proportion to the total number of rural schools, but it was felt that there could be a possibility of not representing any rural school in the sample, if this is not resorted to. Inclusion of at least a few rural schools was considered necessary because of the entirely different location or and working conditions in the rural schools.

According to the lists of schools, there are a total of 212 urban schools. Out of these the total number of central and unaided schools is small i.e. 12 and 24 respectively. Therefore to give them sufficient representation, two central schools and four unaided schools were chosen, again by draw of lots. The selection of the size of sample of these schools was in proportion to the total number of the schools in each of the respective categories.

The total number of government and aided schools is comparatively large, (i.e. 124 and 52 respectively). A sample of 14 government schools and 6 aided schools in proportion to the total of each category has been selected by using the random number tables.

Thus, in all we get a sample of 30 schools out of a total of 235 higher secondary schools of Delhi. This sample

represents about $12\frac{1}{2}\%$ of the total schools and includes all the categories of schools both, management and area wise. These thirty schools also represent all the twleve educational zones of Delhi.

In spite of frequent visits and requests, the researcher could not get any response from two rural and two urban schools. Thus the final sample does not represent the four 'no-response-schools'. The present research is based on the responses of the teachers of 26 schools only which have the following dimensions

Table 2.4

Distribution of schools in the sample according to the area and management

S.No	Area	Type of Management				Total
		Govt. schools	Aided schools	Unaided schools	Central schools	
1.	Rural	2	-	-	-	2
2.	Urban	12	6	4	20	24
3.	Total	14	6	4	20	26

At the third stage of sample, with due permission of the principals of the identified schools protested questionnaires were given to all the women teachers who were teaching the senior secondary classes in the sample schools. In all

about 390 questionnaires were distributed in the sample schools. Out of these, inspite of repeated visits and requests to the teachers, only 263, fully completed questionnaires could be obtained from the teachers.

Field work for the study was conducted during the later part of 1978 and early 1979. Tools of the research were prepared in the early months of 1978 and retested during the middle of 1978. Tools of study were tested in three higher second schools of Delhi. After an appropriate revision of the tools, survey was conducted upon all the school teachers teaching the senior secondary classes.

After completing the field work, tabulation, analysis and interpretation of the data, it was considered desirable to write case histories of the committed teachers. To write case histories of the committed teachers, it was considered desirable to interview the committed teachers, their students and the principals. Writing of case histories helped in getting a better insight into the problems of mobility and its relevance to commitment.

Opinion of the principals of the sample schools and the students of the secondary classes was also sought, to get an insight into the research problem. A schedule was used at the time of interviewing the principals; whereas, the students were interviewed informally.

4. The Sample

The multi-stage-random sampling provided a sample of schools which is representative of the different categories of schools management viz. and which represents various districts and educational zones of Delhi. All the teachers teaching the higher secondary classes of the sample-schools formed the sample of the universe of the study. The following table represents the sample of the schools for the study.

Table 2.5

Distribution of schools according to the area and management in the sample

S.No.	Area	Type of Management				Total
		Govt. schools.	Govt. aided schools	Unaided schools	Central schools	
1.	Rural	4 (23)	-	-	-	4 (23)
2.	Urban	14 (124)	6 (52)	4 (24)	2 (12)	26 (212)
3.	Total	18 (147)	6 (52)	4 (24)	2 (12)	30 (235)

NB: Figures within the bracket show the total number of higher secondary schools in Delhi under each category.

It is clear from the above table that out of the thirty sample schools, distribution of schools is as following

i) According to the area
a) Rural schools 4
b) Urban schools 26

ii) According to the management
a) Govt. schools 18
b) Aided schools 6
c) Unaided schools 4
d) Central schools 2

Total: 30

During actual survey, the researcher could not get any satisfactory response from two rural and two urban schools. Hence the study is based on the responses of the women teachers of twenty six sample schools only. The location of the sample schools is given in map No.IV.

It can be observed in the map that the sample schools represent all the twelve zones of the four educational districts of Delhi.

The following table gives an idea of the sample of teachers from the different types of the sample schools.

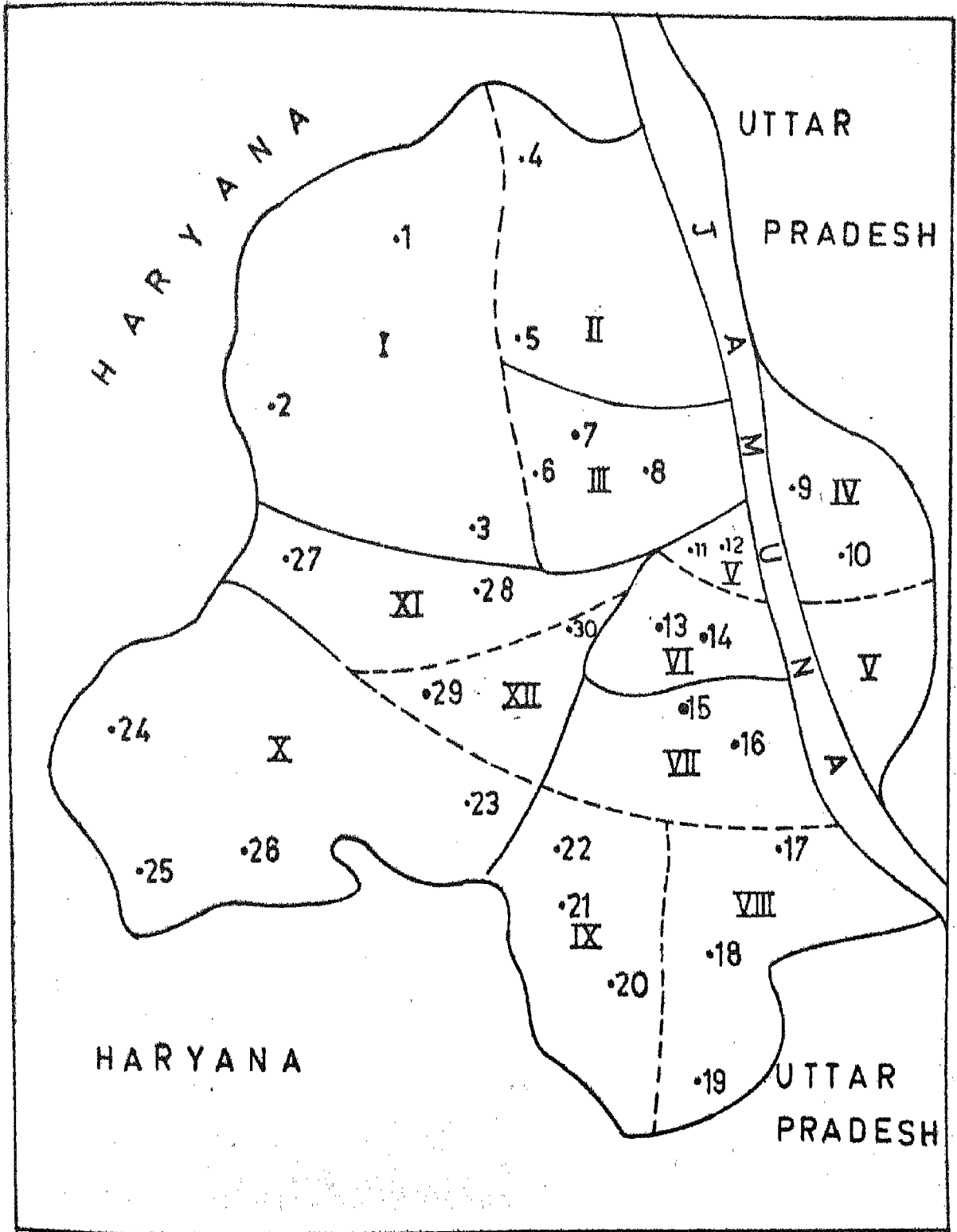
Table 2.6

The sample of teachers according to the types of schools

S.No.	Area	Type of Management				Total
		Govt. schools	Aided schools	Unaided schools	Central schools	
1.	Rural	18 (2)	-	-	-	18 (2)
2.	Urban	115 (12)	75 (6)	27 (4)	28 (2)	245 (23)
3.	Total	133 (14)	75 (6)	27 (4)	28 (2)	263 (26)

NB: Figures within the bracket show the total number of schools in the sample.

MAP NO. 4

FUNCTIONAL MAP OF THE UNION TERRITORY OF DELHI
APPROXIMATE LOCATION OF THE SAMPLE SCHOOLS

Legend: i) Roman numbers show the twelve educational zones.

ii) Black dots show approximate location of the schools in the sample. Name of the schools in serial order are as follows:-

1. Govt. Girls Higher Secondary School, Lawrance Road, Delhi-110052.
2. Govt. Girls Higher Secondary School, Rani Bagh, Delhi-110034.
3. Nav Hind Girls' Higher Secondary School Rohtak Road, New Delhi-110041.
4. Sant Nirankari Girls Higher Secondary School, Nirankari Colony, Delhi-110009
5. Govt. Girls Higher Secondary School, Vijay Nagar, Delhi-110009.
6. Govt. Girls Higher Secondary School, Shakti Nagar, Delhi-110007
7. Birla Arya Girls Higher Secondary School, Kamla Nagar, Delhi-110007.
8. Govt. Girls Higher Secondary School, Malkaganj, Delhi-110007.
9. Rattan Devi Arya Girls Higher Secondary School Krishna Nagar, Delhi-110051.
10. Govt. Girls Higher Secondary School, Chander Nagar, Delhi-110051.
11. Govt. Girls Higher Secondary School, Dayanand Road, New Delhi-110002.
12. S.S.K.Khalsa Girls Higher Secondary School, Daryaganj, New Delhi-110002
13. Govt. Girls Higher Secondary School Mata Sundri Road, New Delhi-110002.
14. Nav Shakti Girls Higher Secondary School, Rouse Avenue, New Delhi-110002.
15. Govt. Girls Higher Secondary School, Lodi Road, New Delhi-110003.
16. Govt. Girls Higher Secondary School, Jung Pura, New Delhi-110014.
17. Govt. Girls Higher Secondary School Shri Niwas Puri, New Delhi-110014.

18. Govt. Girls Higher Secondary School,
Malvia Nagar, New Delhi-110017.

19. Govt. Girls Higher Secondary School,
Chatterpur, New Delhi-110030

20. Central School, IIT Campus, New Delhi-110016.

21. Govt. Girls Higher Secondary School,
Sarojini Nagar, New Delhi-110023.

22. Govt. Girls Higher Secondary School,
R.K.Puram, Sector II, New Delhi-110022.

23. Delhi Public School, R.K.Puram Sector 12,
New Delhi-110022.

24. Central School, Janakpuri, New Delhi-110058.

25. Govt. Girls Higher Secondary School,
Brijwasan, Delhi-111101.

26. Govt. Girls Higher Secondary School,
Delhi Cantt, Delhi-110010.

27. Govt. Girls Higher Secondary School,
Tagore Garden, New Delhi-110027.

28. S.G.T.B. Khalsa Higher Secondary School,
Dev Nagar, New Delhi-110005.

29. Govt. Girls Higher Secondary School,
Rajendra Nagar, New Delhi-110060.

30. Mater Dei Convent, Tilak Lane
New Delhi-110001.

The above table makes it clear that in all there were two rural schools and twenty-four urban schools in the sample. From two rural schools, the sample of teachers obtained was eighteen.

From a sample of twenty-four urban schools, the sample of teachers was two hundred and forty-five (245). Out of this total, 115 (one hundred and fifteen) belong to the government schools; 75 (seventy-five) belong to the aided-schools; 27 (twenty-seven) belong to the unaided schools and 28 (twentyeight) belonged to the Central schools.

When we take, the rural schools which are also government schools, then the total number of government schools, is 14 and the total number of the sample teachers in the government schools is 133.

The roral background of students and the surroundings of the rural schools present entirely different problems to the teachers of those schools. The socio-economic and cultural background of the rural school students is very different from the students of the urban schools. The parents and guardians of the rural school students are not at all keen on giving education to their daughters. On the other hand, they in fact, are even against sending their grown-up daughters to the school. Due to the negative attitude and indifference of the parents, the teachers have to face innumerable problems peculiar to the rural schools.

Due to such and other unfavourable conditions of work, the rural schools have been taken as a separate category for the present study.

A brief description of each type of the schools in the sample will help in understanding the basic differences in the structure, organization and functioning of the schools.

The Government Schools

There are one hundred and forty seven government schools in the sample. All the government schools are with Delhi Administration. These schools get hundred per cent financial support from government. The Director of Education is the head of the management and policy planning of the government schools. He works with the help of Additional Director, Joint Director, Zonal Assistant Directors and Education Officers.

For the appointment of teachers, names of the candidates are received from the Employment Exchange. Candidates are interviewed by a panel, which consists of the Director, Additional Director, Joint Director and one or two subject experts. Sometimes one or two senior principals are also members of the panel of experts.

The Assistant Director of each zone sends a list of vacancies to the Director and then they compile the lists

received from each zone to decide the total number of teachers required in each subject. Then the Director's office selects the teachers, through the selection committee and posts them in the respective schools. There is no say of the candidates at the time of appointments regarding the choice of schools or the place of work.

All the government schools have to admit every child of school going age. For the admission to sixth to nineth classes, the list of primary and middle schools from where the students to be admitted in a particular secondary school is decided in advance by the Director of Education.

The Government Aided Schools

In the government aided schools 95% of the financial support is given by the government and 5% finances are managed by the respective managers of the schools. The schools have their own management committee. Apart from their own members, the managing committee has atleast one representative from the Directorate of Education. They have to follow the directives of the Delhi Education code for the organisational and management purposes.

The appointment of teachers is made through advertisements and Employment Exchange. First preference is given to the surplus teachers from the other aided schools. At the time of appointment of teachers, a nominee from the Directorate of Education is also present. For every

appointment, approval of the Directorate of Education is necessary.

Normally, the aided schools are also supposed to give admission to all the school-going-age children, but due to private management there is a great scope of personal discretion for giving admission to the children.

The Public or Unaided Schools

The unaided schools get no financial support from the government. These schools are managed by private owners, private trusts or associations like the Christian Association, Catholic Association, Shri Aurobindo Society or the Birla Educational Trust etc. They get financial support from the parent association to which they are affiliated. A major part of their expenditure is met by the tuition fee from the students

Recently, there is a trend towards more interference from the Delhi Educational Board in the matters of the private schools. These schools have also to follow the Delhi Education Code regulations; but they are basically controlled by the respective Trusts and Associations to which they belong. At the top, the manager of the school, is the senior most official and then the secretary, the principal and other staff members appear in order of hierarchy.

Appointment of teachers is made by inviting applications through advertisement and Employment Exchange. The members of the managing committee directly appoint their own teachers. Normally they also follow the prescribed standards for the appointment of teachers but there is all the scope for personal likes and dislikes regarding the actual selection of the teachers. Usually, the selection committee keeps at least one subject expert in the panel for the appointment of teachers.

Regarding the admission of children, the Public schools are very selective. They run their own admission tests, and they have their own criterias for the selection of the children.

The Central Schools

In order to provide uniformity of education for national integration and security to the children of the government officials with transferable jobs and the defence personnel, the central schools came into existence in all big cities of the country as also in cantonments.

The central schools are managed by the Kendriya Vidhalaya Sangthan, which is an autonomous body directly under the Ministry of Education and Social Welfare, Government of India. 75% of the finances of a cantonment school is met by the Defence Ministry. In all of these schools only a

nominal fee is charged from the students, that too depending on the ladder of income of the parent.

Head of the Kendriya Vidhalaya Sangthan is the Commissioner. There are Deputy Commissioners, Assistant Commissioners and Education Commissioners at the administrative side for the management and the policy planning.

The appointment of teachers is again made through the applications obtained from the Employment Exchange. There is a selection Board for the appointment of teachers. It consists of the Commissioner, the subject experts and the principal's representative.

Kendriya Vidhyalayas are located in the different states of India, therefore, at the time of appointment, they ask the candidates regarding the choice of the place. Normally due consideration is given, specially in cases of women candidates, to post them at the place of their choice.

Regarding the selection of students, first preference is given to the children of defence personnel and the central government officers with transferable jobs. Due consideration is also given to the locality municipal.

The above description of schools gives an idea of the make up and functioning of the schools. In the following section an attempt has been made to describe the tools used for the study.

5. The Tools of Study

The universe of study represents educated women teachers of Delhi. It was anticipated that they will be able to answer a questionnaire. A questionnaire was considered the best tool because the researcher wanted information regarding various aspects of the problem of the study. It was not possible to cover all aspects of the study through any other tool of research. Even, a complete reliance on the questionnaire was not adhered to. The querries through questionnaire were supplemented by the interviews, principal's guide schedule, researchers diary and case histories. A brief description of each of the tools used,will help in understanding the method of study.

The Questionnaire*

The questionnaire consists of three parts. The first part has been subdivided into three subsections. They are referred to as section 1A, 1B, and 1C, in the questionnaire. Section 1A is designed to collect personal biodata of the teachers. Section 1B, contains querries regarding the academic qualifications of the teachers. Section 1C, aims at collecting information regarding the socio-economic background of the teachers.

Part two of the questionnaire is devoted to measure the professional commitment of the women teachers. On the

*A copy of the actual questionnaire is attached at the end of the thesis as Appendix I.

basis of the indicators of professional commitment, questions and cross-questions were formulated to test the professional commitment of the teachers.

Part three of the questionnaire is aimed at collecting the factual data regarding mobility patterns of the teachers. Information regarding 'why', 'when' and 'where' of the job is collected in this section of the questionnaire. This section clearly brings out the various mobility patterns prevalent in the teaching profession.

Mode of Administering the Questionnaire

On the first visit to the sample schools, the researcher, invariably met the principal to seek permission to contact the senior secondary school teachers of the school. At each school, the researcher tried to explain the purpose of her visit to the principal and through her co-operation obtained a list of the teachers, teaching the higher secondary classes in that particular school. The principals also helped in introducing the researcher to the teachers concerned, either by taking the researcher to the staff room herself or by sending some responsible staff-members along with the researcher to help in finding out the teachers concerned. Thus in every sample school, the researcher met the teachers either in a group or individually

and handed over the questionnaire personally to them. In every sample school, questionnaire was given to all the teachers who were teaching the ninth, tenth, eleventh and twelveth classes.

Subsequently, the researcher made herself available in the staff room of a school for at least three days, so that in case of doubt, teachers could easily contact her. The researcher found such sittings very useful from the research point of view. This gave her an opportunity, not only to remove the lacunae in filling up the questionnaires, but also to talk to them in more informal and casual way. Such informal discourse on teachers attitude towards their profession and their reactions to the transfers gave her an insight into the problems of women teachers. Researcher's presence in the staff room also helped her in getting a better response from the teachers. Her presence in the staff room was a constant reminder to the teachers for filling up the questionnaire. Normally, it took three to four days to collect all the questionnaires from a sample school. Exceptions being only two visits to one rural school and as many as ten visits to one urban school. In spite of the ten visits, the researcher could collect only six questionnaires out of fifteen questionnaires distributed in this urban school.

The researcher's diary contains very useful information

and spontaneous remarks of the teachers. It also contains the general impression of the researcher regarding the school, principal, staff-members and the students.

<u>The Interview Guide Schedule</u>*

It is considered that a questionnaire may not be sufficient to give all the factual information regarding the school. The principal is the final authority for giving the factual data regarding the school, students and the staff. The researcher always took a previous appointment from the principals of the sample schools, so as to talk to them formally about their point of view regarding the mobility patterns, and professional commitment. It was anticipated that through their long experience in the teaching profession, they would be in a better position to give their opinion about the problems of mobility and commitment. The researcher was greatly helped by such interviews with the principals. It initiated her in clarifying her own concept of professional commitment of teachers, and in understanding various patterns of mobility.

Principal's interview guide schedule was filled up by the researcher herself during the time of the interview. The interviews usually lasted from thirty minutes to one hour. Exceptions to the rule were four schools, two rural

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*A copy of the Principal's Interview Guide is attached at the end of the thesis as Appendix II.

and two urban, where due to non-cooperation of the principals, the researcher was rebuffed after explaining the purpose of the visit. Normally, the principals were co-operative and the extent of response from the teachers depended upon the attitude of the principals towards the researcher.

Informal Interviews with the Students

With due permission of the principals and the class teachers, the researcher took an opportunity to talk to the students of the higher secondary classes as well. Normally, the researcher was given one or two school periods to talk to the students. It always took sometime to put the students at ease and to share confidence with the researcher. But once some rapport was established between the researcher and the students, the shy students turned out to be most vocal about the good and bad points of their teachers. They could say as to who are the best teachers in their school. Teacher's attitude towards the students greatly reflects the students' attitude towards their teacher. The students of higher secondary classes cannot be easily set aside, therefore, those teachers who could command respect and affection from the students proved to be among the committed teachers. Such teachers knew their subject as well as their students very well. Thus informal talking to the students gave an insight into the student's point of view about their

teachers. The students do appreciate the efforts made by the teachers for their welfare.

Case Histories

Case histories of nine identified committed teachors were written by the researcher in order to understand and appreciate the research problem in all its dimensions. Case histories of the committed teachers provided deeper insight into the problem of mobility and professional commitment. Face-to-face talk with the committed teachers could establish a congenial atmosphere which enabled the teachers to narrate the ups and downs in their professional and personal life. Family background and achievements in the professional career are inseparable. Although after listening to each case history, the researcher was left wondering at the variety of ways life treats individuals and a still greater variety of reactions of the people towards life.

The researcher feels that had she not written the case histories, she would have understood the school teachers on a superficial level only. It was most educative to know that despite such different socio-economic and family backgrounds, all the teachers in the case histories were committed to their profession.

The following chapter is devoted to briefly examine the nature, definition, dimensions and elements of mobility; how mobility is effected by the socio-economic and cultural

background of a country, with special reference to the socio-economic and political background of Delhi; the impact of mobility on the teaching profession; and the various mobility patterns found in the sample.

Mobility out of the teaching profession in case of the sample teachers has not been studied as it is as definite a negative indicator to commitment as good performance in the profession is a positive one.

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CHAPTER - THREE

THE MOBILITY PATTERNS

1. Nature, Definition and Dimensions of Mobility

2. Elements of Mobility

3. Mobility and the Social Environment of Delhi - its impact on the teaching profession.

4. Mobility Patterns in the Sample

1. Nature, Definition and Dimensions of Mobility

"Since the days of Comte, (1798-1857)[1], two trends, representing the static and dynamic aspects of social life have been recognised - one was called 'social-statics' and the other, 'social-dynamics'. It is a common concept of sociology that the social order is a 'state of equilibirum' between the forces of stability and mobility. Forces of stability preserve order and maintain social solidarity, whereas, the forces of mobility bring about social change and speed up the dynamics of society.

Mobility is a part of the broader concept of 'social-change'. The concept of social change pre-supposes the existence of social inequality. Social-in-equality has been viewed by different thinkers in different ways. For Aristotle, (384-322 B.C.) and Karl Marx, (1818-1883)[2] it was economic inequality. Aristotle divided society into three classes, namely, very rich, very poor and the moderate or the middle class. Marx made a clear cut division of society into two classes of bourgeosie (capitalists) and proletariates (working class). For Tonnies (1856-1936)[3], it was economic, political and intellectual-moral inequality, which gave rise to inequality. Pareto (1848-1923)[4], put forward the concept of 'circulation of elites' to explain the nature of 'social mobility' and class-circulation. Max Weber (1864-1920)[5], viewed social inequality in terms of 'social-honour and prestige'.

Until the Second World War, few studies were undertaken to study the phenomenon of 'social-change' and social mobility but since then, the field of 'mobility' has attracted considerable attention. In the post-war period, Glass (1954)[6], Mack, Freeman, Yellin (1957)[7], Bendix, Lipset (1959)[8], Pfautz, Killer (1960) and a number of other writers and investigators, through their books and papers, have contributed material for the study of mobility.

There have been two traditions of studying and measuring social mobility. In most of the European studies, mobility was explained in terms of movement from lower to middle, and from middle to upper class status.

In the American studies, in the place of class, mobility was measured by movement from one occupation to another, i.e. from manual to non-manual, or from white collar jobs to prefessionalized occupations, which need specialized knowledge and skill. In the place of simple dichotomous division of classes, they were, in later empirical studies arranged in a hierarchical order in which working class was put at the bottom and upper class, which was superior economically and intellectually, and hence socially and politically also, was given the top position.

Mobility, according to Sorokin[9], refers to 'Any

transition of an individual or social object or value, - - - - from one social position to another'. Bendix and Lepset[10], also believe that 'Mobility refers to the process by which individuals move from one social position to another in a society, positions, which by general consent have been given specific heirarchical values: when we study social mobility, we analyse the movement of individuals from position possessing a certain rank, to positions either higher or lower in the social system'.

The above definitions, make it clear that mobility implies inequality, some heirarchical arrangement of stratification and deliberate or non-deliberate mobility of individuals from one status to another.

These definitions stress the change in 'positions' only, and does not give equal importance to the corresponding change in the 'roles' of individuals. In a closed society of the caste system, the status of individuals is ascribed, i.e., determined by birth. Individuals act according to their prefixed status. In the modern society, where stratification is rooted in 'achievement', the status of an individual is determined by his roles. Mobility in such a society points to the changes in the roles of individuals, rather than their positions. This view-point has been amply stressed in the definition of mobility given by Bernard[11]. He points out that "Mobility refers

to movement, either upward or downward, between higher and lower social classes; or precisely, movement between one relatively full time, functionally significant role and another that is evaluated as either higher or lower". According to Kulischer[12], "Any moving about should be identified as mobility, such as movement from village to city or city to city, involving change of residence and change of place of work". Under this context, 'migration', which normally refers to change of the country, should also be considered as 'mobility'. Mobility, generally refers to changes in the 'social-status' and 'occupations', but some thinkers do not make such a distinction.

To sum up, it can be said that mobility represents movement from one strata of society to another; from one class in a society to another; it denotes changes in the power and authority of groups, and individuals and it also implies movement from one place to another.

As modern industrial social organisation is much more heterogenous and complex, its by-product, social mobility, has also tended to grow into a much more complex and multi-dimensional phenomena. For a proper understanding of the nature of mobility, it will be worthwhile to take into account some of the dimensions of mobility. A systematic study of mobility has revealed that there are certain uniform trends of social change.

Hall (1969)[13] suggests that mobility can be studied from a number of dimensions. He broadly divides these dimensions into two categories. One such dimension is the time phase of mobility and the other is the direction.

In the time phase of mobility, inter-generational and intra-generational changes are included. With the lapse of time, new inventions and innovations open new venues of mobility. What is commonly known as generational gap, often determines the mobility patterns of individuals of different age groups.

According to the directional axis, three different patterns, which are often related to each other, can be visualized. The first is vertical mobility, indicating up or down movement. It is a common belief that modern industrial economy and political democracy have accelerated the pace and degree of vertical mobility. Vertical mobility involves both upward or down-ward movement. It may proceed along several ladders: the economic, when an individual, group or cultural values pass from the poor to the rich section or vice-versa; the occupational, when the movement is from the lower to the higher occupational strata or vice-versa; the social - political, when, for example a citizen or a peasant changes his juridical status to that of a planner or administrator or vice-versa.

The second axis is a change in the social function,

that does not involve change in the status. This is termed as the horizontal mobility. There could be several occupations, which come in the same status level. Hence mobility from one profession to another, having the same status or social ranking is called horizontal mobility. According to Sorokin[14] it is called horizontal mobility, "when the individual or group transition occurs on the same social level from the standpoint of income, standard of living, prestige, occupational status, educational privileges and duties or when the movement, migration, shifting and diffusion of cultural elements are within the same social stratum of the population".

The third axis is that of 'spatial mobility', where there is a change in the location of the occupation. It points to the shift from one place to another in the same position. This type of mobility includes transfers in services, immigration and territorial changes.

Sorokin[15], takes another dimension of mobility, viz, individual or group mobility. Explaining the nature of this process, he claims that either the individuals of a lower stratum may infiltrate into an existing higher one, or a new group may be created by such individuals which may claim the higher status. According to him 'Ascending and descending of the individual is a common phenomenon, but some times the 'climbing' and 'sinking' of a group also takes place.

If we look at the rise of modern professions, it will be clear how some professions gradually rose into status, while some others continued to loose importance and position. In India too, such changes have taken place. The profession of teaching was ranked the highest amongst all other profession, but gradually due to various reasons, it has lost its status. In the present day heirarchy of the professions, it stands rather low.

Mobility, whether social or occupational, is the result of multiple factors. Following section has been devoted to a brief review of the factors which have accelerated the pace of mobility in the modern times.

2. Elements of Mobility

Since mobility exists within every human society, apparently its existence is due to the conditions which are prevalent wherever social life exists. In other words, in addition to particular and temporary factors in social stratification which shape its specific forms, there must exist "causes" which are universal and intimately connected with the phenomenon of 'mobility'. What are they? In their concrete forms these causes are numerous and different, but they may be grouped into a few broader headings.

Sorokin[16] has dealt the factors influencing mobility under two broad headings, viz. (a) Primary or general, and (b) Secondary or temporary. According to him "Among the

primary factors are: (1) demographic factors, which lead either to their relative diminution in the total population; (2) dissimilarity of parents and children; (3) change of environment, especially of the anthropo-social environment; (4) defective social distribution of individuals within social layers". These factors permanently break the existing equilibrium of the social distribution of individuals and make mobility inevitable.

Besides these permanent factors of mobility, there are many other secondary conditions which may facilitate or hinder mobility. "According to Sorokin[17], secondary, local and temporary factors of social mobility include: (1) all concrete factors which facilitate an increase in the difference of the numbers of surviving children of the upper and the lower classes; (2) all the factors which facilitate an increase in a dissimilarity of parent and children; (3) all concrete conditions which facilitate an increase in discrepancy between the qualities necessary for a successful performance of a social function and the innate and acquired qualities of the people who occupy corresponding positions (qualitative and quantitative defects of social distribution of individuals).

All conditions opposite to the above, are factors which hinder an intensification of vertical social mobility".

Sorokin[18] believed that "mobility" varies quantitatively and qualitatively in different societies and fluctuates from period to period". For example the rate and degree of mobility in India is different from the Western countries, or for that matter it is different from any other country. In the same way, during the classical period of caste system in India, vertical social mobility was weak, while in the contemporary society, it has become more pronounced.

An ideal machinery of social selection and distribution must be so flexible as to be able to change the type of people for each stratum as soon as it is necessary. Such flexibility, however, does not exist. People do not change as fast as the conditions change. As a result, there is a perenial lag. This lag has existed to a degree in all societies and continues to exist up to this time.

If the lag becomes too wide and the dissatisfaction among the people grows too strong, revolution takes place. During war, and times of political, industrial, economics, religious and other social upheavals, mobility increases, just as during periods of social stagnation, it decreases. In revolution and social upheavals, the upper social strata is pulled down and the leaders and most talented or energetic men from the lower classes climb up, in the form of leaders of revolution and its dictators. In this process

either the upper strata is completely annihilated or it becomes ineffective.

Another reason of social mobility is the insufficient reproduction of the upper classes in many societies. Such insufficient reproduction of the upper classes often create vacancies in the upper positions, making it necessary that they be filled with persons from the lower strata. Such circulation of talented and skilled personal to the upper stratum and degeneration of the inefficient people to the lower strata is one of the permanent factors of mobility. Growth of population is another factor which produce regional and territorial mobility. Growth of population and lack of resources for living have often fo forced people to leave their original place and to move to other places in search of employment.

It is a common belief that modern industrial economy, and political democracy have accelerated the pace and degree of mobility. In the new era of industrial urbanism, the feudal pattern of stratification has been considerably modified and the norms of personal achievements, equality of opportunity, democratic values and individuality have emerged as the new base of social order. The criteria for these new values are competition, educational standards, personal skills, efficiency and initiative.

In every society, urban or rural, social mobility,

stratification and occupational structures are interrelated with each other. Industrial societies are characterised by vertical social mobility, open stratification, diversification of occupational structures and the transformation of occupations into professions due to increasing education and rising specialization.

The development of standardized education and improved means of communication and interaction, have increased, both vertical as well as horizontal mobility. Education and means of communication enhance opportunities and create conditions of psychological motivation and mental mobility. Due to radio, television, telephones, news papers, magazines, journals and educational or other literature, people can interact better and carry out plans, arrange meetings, and conferences etc. The post and telegraph system has definitely shortened the distance in time and space. Due to improved means of transport, like cycles, cars, buses, trains and aeroplanes etc., the world has become a small place to live. Within a matter of hours, man can afford to reach any corner of the world. Improved means of transport and communication have resulted into high degree of horizontal mobility in the form of immigration, displacement, transfers and shift from one place to another.

Any new invention and discovery; natural calamity or planned war; urbanisation and industrialization;

modernization and development; alignment or disagregation of social forces results into one or the other type of mobility. All these factors, either promote, domote or displace individual or groups, leading to vertical or horizontal mobility.

Modern technology, time-saving devices and gadgets have given to the modern generation, extra time and energy to devote on other activities, which in turn imply greater mental and spatial mobility.

Apart from these general factors of mobility within a society, there could also be several personal reasons for mobility of individuals. These personal reasons could be economic background, occupational or professional commitments etc. Among major reasons of horizontal and vertical mobility of professionals today are transfers and promotions.

The overall description of the factors of mobility makes it clear that presence of mobility in every society at all times is inevitable. Societies except primitive tibel ones - with no mobility of any type, stagnate and degenerate. They breed discontentment, which in turn brings revolution and hence mobility. Mobility is an inevitable phenomena of social life. It facilitates the diffusion of science, art, beliefs and manners; it gives a broad foundation and deep roots to any cultural achievement.

Intensive vertical mobility increases elasticity and versatility of behaviour and stimulates progress in ideas discoveries and inventions. Mobility makes the social structure elastic, breaks caste and class isolation, undermines traditionalism and stimulates rationalism. Its direct and indirect influences on all aspects of social organization are complex and potent.

In the following section an attempt has been made to study the interplay of mobility on the socio-cultural, economic and political conditions of Delhi and vice-versa. It will help in getting an overall understanding of the impact of mobility on teaching profession since independence.

3. Mobility and the Social Environment of Delhi - Its Impact on the Teaching Profession

The last fifty years of Delhi, is a fascinating story of great social upheavals, unprecedent growth of population, and expansion in all directions and dimensions. During this period the city sustained the impact of two World-Wars, India's independence, communal riots, partition and the resulting immigration and exodus of its population. Since independence, Delhi has also shared the impact of 1965, 1971 and 1975 wars with China, Pakistan and Bangladesh respectively.

From the point of view of mobility and "pull" and "push" factors, Delhi faced tremendous reorganisation of

population social values and norms, resulting into a totally different physical and social make-up of the city.

Immediate effect of independence and partition of India was, fewer Britishers and lesser hold of British Officers in the country. In place of Britishers, Delhi was flooded with the refugees and the immigrants from Pakistan and the neighbouring states. From a population of 0.7 million people in 1941[19], the population of Delhi has grown to 54,69,700 in 1978-79[20]. Sudden growth of population was one single factor which brought series of changes in the city of Delhi. It was an unexpected turn in the history of Delhi and the city was not prepared for the sudden influx of the diverse population. The city of Delhi, no more consists of the Hindu, Muslims and Christians - the veterans of the Hindu, Muslim and the British Rule in India, but now it is full of Sikhs, from Punjab and Sindh, and the immigrants of the neighbouring states like, Punjab, Haryana and U.P. Not only people from neighbouring states and Pakistan found their way to Delhi, due to the tremendous "pull factors" in Delhi - considerable number of people from far off states like Bengal and South India also migrated to Delhi during this time and during the later part of the progress and development stages of Delhi.

To meet the needs of the time, and to accommodate the refugees and the immigrants, Delhi also grew proportionately

in all directions and dimensions. In a hurry to accommodate the new-population, not much planning and systematic organisation could be done for anything during the early parts of the post-independence period of India. Such an expansion, mostly unplanned and haphazard, created various problems for its residents, but in the name of independence and want of any other choice, everything was tolerated by the residents, refugees and the immigrants of Delhi.

As a result of the growth of population, the city of Delhi underwent an unbelievable expansion in space and therefore territory. Delhi, which was once contained within the four-walls of the Red Fort and the nearby area, expanded marginally during British Rule in the form of New Delhi, but after independence it burst open in the form of Greater Delhi. It is now called the Union Territory of Delhi, consisting of the Old Delhi, New Delhi, Greater Delhi and the rural areas of the territory - all in one. The union territory of Delhi is spread out in an area of 1,437 sq. miles,[21] representing the rural, urban and the industrial make-up of the city.

Multi-storied buildings, posh shopping centres, new residential colonies have become characteristics of the Greater Delhi. Delhi can proudly boast of having some of the most beautiful buildings and distinguished pieces of architecture in the world. Inspite of its apparent

prosperity indicated by New Delhi and its fashionable shopping centres, posh residential areas and suburbs, multistoried buildings and offices, the air of affluence given by the presence of embassies and the high level central government employees, Delhi has all the manifests of poverty of the country of which it is the capital as well. The per capita income of Delhi residents is higher than the average of the country as a whole, but still, poverty and inequality constitute the dominant pattern of the way of life of its people. Delhi being the capital of the country, and the seat of the central government, is full of government offices and government employees. Befitting the way of life of its people, Delhi has been aptly nick-named as "Babu-Nagri".

New residential colonies, both private and mostly government, have sprung-up on all the sides of Delhi; new industries, new offices, more occupations, more professions, more schools and buildings are being made every day to meet the challenges of rearing the population of Delhi. There had to be an expansion of all the amenities to cater to the needs of the numerous colonies. Expansion of transport, both public and private became necessary. Inspite of increase in the transport and means of communication, they are still insufficient to meet the needs of the residents of Delhi.

The resettlement of the refugees was a slow and gradual process of accommodation and adjustment. To meet the demands of the times, the city of Delhi underwent great social, cultural, economic, political, educational and occupational upheavals. In place of the old traditional norms and values, due to the intermixing of a variety of population of different origins, nationalities, cultures, races, religious and economic strata a whole new set of social values emerged to enable the new-comers' to settle down in the country under new circumstances. So far as the refugees are concerned, the traditional norms and taboos lost their meaning. To re-establish the same traditional closed society was not in their interest. They were eager to establish conditions of open society, where it would have been possible for them to re-establish themselves.

Before independence, in Delhi, ground was prepared by the leaders of the nation to accept change - primarily a change in the political powers; but that mental preparedness held good for accepting change in all other walks of life also. In the ordinary circumstances it would have been almost impossible to break the social barriers, but in the excitement of the new found independence, people were willing to accept any change. In the name of the independence, many demands and adjustments were made, resulting into emergence of an almost new Delhi - having an absolutely

different character and make up.

Delhi, not only experienced social upheavals and growth of population due to the mass-mobility, but its impact was even more complex and potent than it was realized in the beginning. Dube[22] suggests that such an reorganisation of the social order resulted into:

"1. decline in the caste-rigidity,
2. weakening of the hold of traditions and customs,
3. changes in the occupational structure,
4. encouragement to social mobility,
5. breaking down of isolation and self-dependent nature of rural communities, associating them with the urban, national and international economy."

To this may be added a few more important outcomes of the social upheavals. In a city like Delhi, people became more permissive, or rather indifferent to what others are doing. People became more self-centered. With such a variety of people around from different nations, and Indian states, people learnt to live in their own nutshells - permitting the others to have their own way of life - in other words, people became more tolerant and indifferent towards what others are doing.

Another impact is a change in the attitude towards education of women and employment. Women were given greater freedom to work outside their homes, which in turn increased

their mobility and status in the society.

Leaders of the nation decided to have democratic form of government in India. For the first time the government of the people, by the people and for the people was in a position to look into the welfare of its countrymen as a whole. For the first time, Indians thought of self-sufficiency, development and progress of their country as a whole. The result was obvious. Never in the history of India so many changes were introduced as during the past thirty years.

It has been already mentioned that 'education' was used as a tool to bring about the desired social change from an imperialist position to a people's position. Teachers and the teaching profession likewise were profoundly affected by the shift of the stress and direction of education.

Article 45 of the Constitution of India specifically mentions that "the state shall endeavour to provide within a period of ten years from the commencement of the constitution, free and compulsory education for all children until they complete the age of 14 years"[23].

Universal provision of schooling facilities meant that schools should be available for all children. Report of the First All India Educational Survey[24] recommended that, within a distance of half-a-mile, and a population

of 500 people, there should be at least one primary school; within a distance of three miles and a population of 1,500, there should be one middle school; and within an area of 5 miles and a population of 5,000, there should be at least one Secondary School.

As a result of the above recommendations and the stress on universal education, numerous government, aided and un-aided schools of all shapes, sizes and managements mushroomed all over the country.

The city of Delhi never lagged behind in the race of expansion of education and literacy. It ranks third highest in literacy in comparison to the other states of India. It being a cosmopolitan city, took up the spree of literacy even more enthusiastically than many of the other cities of India. An all out effort was made by all those who could afford, to educate the masses. Such an effort resulted into springing up of various types of schools to cater for the needs of all shades of the society.

Apart from the government, aided, and N.D.M.C. schools, a number of private schools, owned by different businessmen, industrialists, churches, societies, trusts and religious sects, sprang up in different localities of the city. In Delhi, there are various Hindu, Muslim, Christian, Marathi, Panjabi, Khalsa, Bengali, Kannad and Telugu schools. There are exclusively girls schools,

exclusively boys schools, and co-educational schools, There are American schools, British Schools, French and Russian Schools to suit the embassy personnel. Various Central schools have been established by the Ministry of Education to cater for the education of the children of c central service officers, who have all-India transferable jobs. There are not only schools for children, but there are schools for adults, night-shift schools, double-shift schools, schools for handicapped people, polytechnics schools and many more other types of schools in Delhi. A recent trend is of opening schools in private bungalows, in private residential localities. Some of them are recognised, while mahy of them are flourishing even without formal recognition by the Delhi educational authorities. A number of these schools are like teaching shops, consisting of a name-sake principal and two or three other teachers. In Delhi, opening of private schools has become a profitable business for some people. There has been so much expansion of education and there is such a great variety in schools that it is difficult to assess the total number of schools in Delhi.

The stress on the expansion of education, unfortunately coincided with the immediate effects of the mass-mobility of the population due to the partition of the country and the communal riots. A large number of refugees and the uprooted ones with broken homes and loss of one or many

members of the family came to Delhi from Pakistan and the neighbouring states. These people, men, women and children had no means of livelihood, and they were frantically looking for some employment prospects.

Under such conditions, teaching profession provided an ideal solution to the problems of both, - the ones who were looking for jobs, and the ones who were looking for teaching personnel for the numerous new schools of Delhi. It gave philanthropic satisfaction to the employers that they were helping the refugees to settle down, and it gave refugees, the satisfaction of at least securing some means of livelihood. Neither the employers were looking for expert teachers, nor the employees could afford to be choosy about the selection of profession. The refugees had not much choice of occupation. Whatever and wherever they could get some job, they welcomed it. Similarly, for the employers, whoever was available to fill the bill was recruited into the teaching profession. Not much consideration could be given to the quality of the teachers at that time.

The results was, further degeneration of the quality of education and the teaching profession in the early post-independence period of India. Mass mobility and the influx of refugees and immigrants during partition had a profound impact on the occupational and professional

structure of Delhi.

It will be of immense value to briefly examine the educational background of the population which came to Delhi during this period in order to appreciate their influence on the occupational and professional structure of Delhi.

A clear cut sharp line could be drawn between those who came to Delhi on account of partition, and those who came here as a result of the natural process of urbanisation and economic development. For the sake of distinction the former are classified as 'refugees' and the latter as "immigrants".

"Immigrants and refugees were academically better qualified and their literacy percentage was higher than the residents of Delhi in 1947-48"[25]. The following table is an indicator of this.

Table No.3.1

Percentage of literacy among residents of Delhi Immigrants and refugees in the year 1947-48

1	2	3	4	5
S.No.	Citizenship status	Males	Females	Total
1.	Residents	49.6%	28.1%	39.5%
2.	Immigrants	59.9%	40.8%	51.2%
3.	Refugees	Not specified	Not specified	60.1%

Source: According to the information collected from Rao and Desai: Greater Delhi p.XVII.

The above table makes it clear that literacy was highest amongst refugees. The immigrants, both male and female, had higher literacy percentage than the male and female residents of Delhi.

A plausible explanation of higher rate of literacy among the refugees could be for the bulk of refugees in Delhi nearly 86% - came from urban areas, whereas the immigrants came in nearly equal numbers from rural and urban areas[26].

In terms of educational standards i.e. matric or higher qualifications, immigrants and refugees (both male and female) fared much better than the residents. The relevant percentage is presented in the following table:.

Table No.3.2*

Percentage of educated population of Delhi in 1947-48, according to the citizenship status & sex

1	1	3	4	5
S.No.	Citizenship status	Males	Females	Total
1.	Residents	22.5%	11.9%	34.4%
2.	Immigrants	40.8%	21.6%	62.4%
3.	Refugees	39.9%	13.9%	53.8%

*Source: "Rao and Desai: Greater Delhi, p.XVII."

The above table indicates that the immigrants were academically better qualified than the refugees or the residents. The reason for academic superiority of the immigrants could be that only educated persons could avail of the job opportunities and employment prospects in Delhi. The lesser qualified did not and could not subsist in the structure of Delhi.

The immigrants and refugees brought into Delhi richer human resources. It also is an evidence of the drain of talent from rural areas in view of the fact that nearly 50% of the immigrants came from villages.

Immigrants and refugees brought a significant change in the occupational pattern of Delhi. Due to better education, the immigrants could secure better social status and better jobs. The study of Rao and Desai[25] reveals that "Immigrants occupied superior managerial, administrative, executive, technical and professional positions than the residents and refugees. Average income of immigrants, from work was Rs.180/- per month, whereas of residents and refugees, it was only Rs.156.6/- and Rs.162.8/- per month respectively. Because of their superior education, skill and talent immigrants were economically better off than either residents or refugees. For immigrants, services, manufacture, transport and construction were the major avenues of absorption into the city economy.

Special measures were undertaken by the government of India to rehabilitate the refugees[23]. Better facilities for education, construction of houses, shopping centres, and many other concessions were given to them. Concessions were made in giving employment to the refugees. The unemployment among them fell from 4.4% before migration to 2.1% after migration[15].

The greater degree of self-reliance and personal efforts on the part of refugees is shown by the fact that 72.7% of them were engaged in the private sector; and that even those who were employees, nearly half or 48.1% were in the service of the private sector. It is also interesting to note that only 4.3% worked as unskilled labourers as against 12.3% from immigrants and 9.7% from residents. Similarly the proportion of refugees employed as peons or chowkidars was only 3.5% as against 94% and 5.1% respectively for immigrants and residents. A large majority of the refugees were employed as clerks, typists, petty shop-keeps, shot assistants, and hawkers. Many of them found employment through the establishment of small scale industries of their own.

The above review of the educational and occupational background of the refugees and the immigrants makes it clear that due to their better educational achievements, skill and hard work they managed to overshadow the original

residents of Delhi in all walks of life. Needless to say that due to better educational standards and government's helping attitude, a good number of them were employed in the teaching profession also.

Opening of numerous new schools, government's policy to employ more women teachers, change in the attitude of society towards education of girls and towards employment of women, teaching being respectable and hence acceptable profession for women and women's own efforts to come out of their four walls, combined together resulted into recruitment of more women into the the teaching profession. It is interesting to note that inspite of more boy students and more boys schools, there are more women teachers than male teachers in Delhi (see table Nos 2.1 & 2.2 of Chap.2).

With such a socio-cultural, political and educational background, the scope of mobility in the teaching profession has increased tremendously. Opening of numerous schools in Delhi, not only made it possible for women to enter into teaching profession, but it further enabled them to change the schools according to their choice. The scope of mobility within Delhi schools has increased considerably. Teachers have a greater choice of shifting from one school to another according to their convenience. It has been observed during field work that teachers preferred a government school job than a private school job. As soon

as they get a government job, they leave the private or unaided school job.

They prefer a job in a prestigeous school of Delhi than a less prestigeous school job. Working in a prestige-out school enhance their self-image and gives them better status in the society, therefore no sooner they get a job in a prestigeous school they leave the less prestigeous school job.

With such a large number of schools, the possibility of transfers has also increased in Delhi. Delhi being the capital city and seat of government, the possibility of all kinds of pressure groups is even greater in Delhi than any other city. Often the mobility of teachers is also due to such pressure groups.

Better facilities of transport and communication, both public and private, have also helped in increasing the mobility of teachers in Delhi. Sometimes, if the distance between the school and home is too much or if it is not well connected with the regular bus routes, the teachers prefer to change the school in order to avoid inconvenience and wastage of time and energy in waiting or shifting of the buses.

Industrialization, urbanization and modernisation has created many new venues of employment for educated women of Delhi. A young teacher who is in a position to get some other more prestigeous job, considers teaching

as a temporary platform, from where she can jump over to get a better job. It was noted during field work that younger teachers below 25 years of age and between 25 to 34 years of age were comparatively dissatisfied with their job as a teacher than the older ones. The younger teachers could think of changing their profession and of entering into a different profession of their choice, whereas for the older teachers such a possibility was almost nil and hence they expressed no desire to change their job or occupation.

Teachers change their school or profession because of family reasons also. Reasons like father's or husband's transfer, their own marriage, or children's education etc. are important reasons for women teachers for staying into the profession and place, or for leaving it.

Often, teachers get into the teaching profession due to adhoc appointments or some leave vacancy in the schools. Initially they take up such temporary appointments and later on they are often taken into the teaching profession against permanent posts. Meanwhile, if they get a permanent post in any other profession they leave the teaching profession.

The above analysis of the scope of mobility in the teaching profession due to the changed socio-cultural and educational conditions of Delhi suggests that the social

and physical environment of Delhi is ideally suited for the study of different mobility patterns in the teaching profession.

In the following section an attempt has been made to study in detail the various mobility patterns as revealed by the data analysis of the sample.

4. Mobility Patterns in the Sample

Delhi is a cosmopolitan city, where people from all corners of the world and different states of India keep coming and going every minute. Some come here with the intentions of permanently settling down, while rest of them come here on transitory business deals.

Delhi being the capital of India, and seat of the Central government, the "pull factors" work much stronger than the "push factors". The previous section of the chapter has revealed that the population of Delhi has increased many folds in the past thirty years. It consists of a variety of people of all types and from different places.

The sample for the study of the mobility patterns consists of 263 women teachers of the higher secondary schools of Delhi. Table number 3.3 reveals the place of origin of the teachers in the sample.

Table - 3.3

Distribution of teachers according to their place of origin

S.No.	Place of origin	Total No.
1.	West Pakistan	58
2.	Delhi	62
3.	U.P.	54
4.	Panjab	39
5.	Haryana	16
6.	Madhya Pradesh	7
7.	Bengal	6
8.	Himachal Pradesh	3
9.	Maharashtra	3
10.	Tamil Nadu	3
11.	Karnataka	3
12.	Kerala	2
13.	Gujarat	2
14.	Jammu Kashmir	2
15.	Rajasthan	1
16.	Andhra Pradesh	1
17.	Bihar	1
	Total	263

The above table reveals that out of a total of 263 only 62 of the teachers originally belong to Delhi, the rest of them i.e. 201 teachers have come to Delhi from different states.A large number of them(58) have come from

Pakistan during the partition of the country in 1947. A good percentage of teachers have come from U.P and Panjab states, their number being 54 and 39 respectively. Apart from these four places there are thirteen other states from where teachers have come to Delhi.

The mobility patterns as revealed by the data analysis are as following:

1. No mobility: Under this pattern of mobility fall those cases who have neither changed their place of work, nor received any promotion in the form of increase in the salary, designation or status.

2. Horizontal mobility: Under this category fall those cases who have changed their place of work, but who have neither received any promotion nor any increase in the salary. In this category fall two types of cases, viz.:

i) Those who have come to Delhi from a different state, and

ii) those who have changed schools in Delhi only, without any financial gains or change in the designation.

3. Vertical mobility: Mobility in both the directions i.e. upward and downward was found under this pattern of mobility.

a) Upward Mobility: It refers to those cases in which there is an improvement in either the designation,

status or salary or both. Four different patterns of upward mobility were found in the sample. These patterns are as follows:-

i) Interprofessional Mobility i.e. change of profession

ii) From a different state, city or village to the schools of Delhi.

iii) Within the same school.

b) <u>Downward mobility</u>: Downward mobility also refers to two patterns of mobility viz. -

i) From a different state, city or village to the schools of Delhi.

ii) In different schools of Delhi.

There was no case of downward mobility within the same school, and from a different occupation to the teaching profession. Above analysis reveals that in the sample there were altogether nine patterns of mobility.

A further description of each pattern of mobility, along with the distribution of teachers under each pattern will reveal the extent and dimensions of each mobility pattern in the sample. Table No. 3.4 gives the distribution of teachers under each mobility pattern.

Table - 3.4

1 S.No.	2 Mobility Pattern	3 Total No. of cases
1.	Upward inter-professional mobility	4
2.	Upward mobility from different state to Delhi schools	25
3.	Upward mobility within different schools of Delhi	56
4.	Upward mobility within the same school	27
5.	Downward mobility from different state, city or village school to Delhi schools.	13
6.	Downward mobility within different schools of Delhi	2
7.	Horizontal mobility from other state, city or village to Delhi schools	17
8.	Horizontal mobility within different schools of Delhi	31
9.	No mobility cases	88
	Total:	263

It is clear from the above table that maximum cases in the sample fall under category nine i.e. no mobility pattern. Second largest number of cases belong to the category three, (56) where teachers have either gained better status due to promotion or received benefits in the salary by changing different schools within Delhi territory. Third largest number of cases (31) fall under

category eighth i.e. horizontal mobility pattern, where there is no financial or status gain, but teachers have changed the schools within Delhi. Minimum cases belong to category six (2), where teachers have changed the schools inspite of lower salary or lower designation.

There are no cases of downward interprofessional mobility and downward mobility within the same school in the sample.

A further analysis of each type of mobility pattern will help in understanding the nature of each pattern and some of the reasons for the existence of the particular mobility pattern in the teaching profession.

A. Vertical Mobility

As the term itself suggests this type of mobility indicates either upward or downward movement of either the social or financial status of the teachers. Such a change in the status of the teachers can either come by changing the occupation itself or by some change in the same occupation. Such a change could be for the better or for the worst.

1. Upward Mobility: When the mobility from one profession to another, or from one city, state, or village to another; or within the same city but different places of work; or within the same institution, provides either

better salary, or prestige or designation, it has been called upward mobility in the present study.

When it has lowered the salary, or prestige or designation of the teachers, it has been called downward mobility.

Out of 263 cases studied, only four teachers have c come to the teaching profession by leaving their job in other professions. Prior to the teaching profession, they were employed in the Electricity Board, or government hospital, a government office and a post and telegraph office respectively. They left their previous occupation because teaching was comparatively more respectable profession for women than the ones in which they were employed previously; they did not like the office atmosphere; they felt insecure; the insulting behaviour of the senior officers and comparatively lower status of the jobs in which they were employed. By joining teaching profession, they have gained better status and prestige. Their salaries are also better as teachers than their previous salaries. They also preferred teaching profession because it provided convenient working hours; more leisure time and holidays than their previous jobs.

In all the four cases, entering into teaching profession was a change for the better. On the whole they feel more satisfied with their present job and therefore

wish to continue with it. All the four cases in the sample fall under the upward mobility pattern.

There could have been a possibility of downward mobility in the interprofessional mobility pattern, i.e. entering into the teaching profession could have comparatively lowered their social prestige or financial position, but in the present sample there was no such case.

2. A second type of upward mobility pattern was formed by those teachers, who due to one reason or the other have come to Delhi and by getting a job in Delhi schools, they have either improved upon their social status or financial status or both. By getting a job in Delhi schools, they have become either T.G.T., or P.G.T. or have come under selection grade. Prior to coming to Delhi, they were not recognised as T.G.Ts. or P.G.Ts. and hence they were not given prescribed grades.

26 out of 263 teachers belong to this category in the sample. Most common among the reasons for this type of mobility among women teachers is marriage, husband's or father's transfer or ones own transfer from a different city school (as is common in the central schools) to Delhi schools.

3. Third type of upward mobility takes various forms. One of them is formed by those teachers who have moved up on the ladder or professional success either due

to changing schools or due to transfers on promotion in different schools of Delhi. For example, promotion of a teacher as T.G.T. or from T.G.T. to P.G.T. and transfer to some other school within Delhi, represent this type of mobility.

A second variation in this pattern is represented by those teachers who have improved their status by teaching the higher classes. For example, sometimes a primary school teacher is transferred to a higher secondary school and there she is given higher classes to teach. Sometimes teachers themselves leave one school and join another school, where they get an opportunity to teach the higher classes, which is often coupled with higher salary. Teaching the higher classes enhance their status within the school and it also increase their self-esteem, therefore such cases are put under the upward mobility category.

A third variation in this pattern of mobility is represented by those teachers who themselves leave one school and join another because of better prestige, reputation or working facilities of the other school. It has been observed during field work that normally teachers prefer a government school job over a private or un-aided school, because a government school job provides more security, and more benefits than a private school job. Often some of the unaided and private schools do not give

the full pay to the teachers. Pay is settled according to some kind of bargain, settlement or mutual understanding between the teachers and the employing agencies. There is a wide range of possible arrangements in the bargaining in the private or unaided schools. Sometimes there is a difference between the actual pay given and the pay shown on the papers. There is lesser job security in these schools.

There are some exceptions also. Sometimes teachers prefer to stay in a particular school either due to personal attachment to the institution or due to the social prestige associated with being a teacher in a certain school.

Some of the schools are run by various regional and religious sects and associations, like Christian Schools, Catholic Schools, Bengali or Kannad Schools, Khalsa Schools etc. Sometimes, if a teacher happens to be not belonging to the same religion or region, feels out of the place and therefore, wish to change the school.

Often, distance is one of the important reasons why teachers change their school. Too much distance between home and the school create various problems at home and in the school. Sometimes they manage to get themselves transferred to a nearby school or sometimes they leave the job of a far off school and join in one of the nearby school. In so doing sometimes they strike a better bargain,

and get better pay or designation.

Most common instances in this type of mobility are the transfers on promotion cases. Usually at the time of promotion a teacher is transferred from one school to another school within Delhi.

This type of mobility is most visible in the government and aided schools. Out of a total of 263 cases in the sample, 56 fall under this type of mobility pattern.

4. A fourth pattern of upward mobility is most common in the public or unaided schools and the religion based schools. It is also found in government, aided and central schools, but to a lesser degree. In this type, teachers get promotion within the same school. They do not change the school. A teacher, with increase in the seniority and academic achievements, become from an ordinary teacher to T.G.T., P.G.T., Vice-Principal or even a Principal within the same school, depending upon her reputation and performance. It is upward mobility because, even though there is no change in the place of work, there is a change for the better in the designation and the salary. From the sample,9 teachers belong to this pattern of mobility.

It has been already mentioned above that mobility could be either upward or downwards. When due to whatever reasons, a teacher leaves one place of work and joins another

school not at par with her previous position socially or financially, it is termed as downward mobility.

Downward Mobility: This type of mobility could again be of two types:

5. Downward mobility due to change of place from other city to Delhi or

6. Downward mobility because of change of school within Delhi.

There are a total of 15 cases of downward mobility in the sample. 13 belong to the fifth and 2 to the sixth category of mobility. 13 teachers were either lecturers or P.G.Ts. before coming to Delhi. They have accepted a job in Delhi schools on a lower designation. Only 2 were in the second category i.e. they have changed the school within Delhi on either a lower designation or lower pay.

It is interesting to note here that those teachers who have come to Delhi on a lower designation are not necessarily financial losers also. In fact, in most of the cases, even though lecturers have joined as T.G.Ts. or P.G.Ts. in Delhi, they are financially better off than their previous jobs. In most of the cases the reason for this type of mobility was either marriage or husband's/father's transfer. In all these cases the choice of job was dependent upon the place of work of the husband or father.

In the sixth pattern of mobility i.e. downward mobility within Delhi schools, the main reason for changing the

school was the distance. Teachers prefer to work at a nearby place, even if the pay is less, rather than to go to far-off places for more pay. Too much distance pose various problems for the women teachers at home as well as at the school. There were only two cases of downward mobility of this type in the sample.

Horizontal Mobility

This type of mobility is rather common in Delhi schools. In this pattern of mobility, there is no change in the designation or status or salary of the teachers. It is only change in the place of work. It could again be of two types.

7. Teachers who have come to Delhi from some other state and joined here on the same terms and conditions of work. There is no change in the designation or the salary. Out of the total 17 teachers belong to this pattern of mobility.

8. Teachers who have changed schools within Delhi, but there is no change in the designation or salary. Out of the total sample, 31 teachers belong to this type of mobility.

The reason for both these types of mobility are generally the same as given above i.e. marriage, transfer of either the husband or father, or teacher's own transfer

from one school to another. In government schools such transfers are very common. Normally, it is governments policy not to let any teacher stay in one school permanently and hence, after every few years, and sometimes even more frequently than that, teachers are transferred from one school of Delhi to another officially.

No Mobility:

If mobility is viewed as a continuum from no-mobility state to more mobile state, then 'no-mobility' forms the starting point of the various types of mobility. The measurement of mobility starts from no-mobility state, hence it is an important state in the study of mobility. No study of mobility is possible without taking into consideration the basic starting 'no-mobility' point. For the same reason, it was expected that in the present study also, there will be a few 'no-mobility' cases. But, as it turned out to be, the maximum number under one single pattern (88 cases) belong to no-mobility in the sample.

In this type of mobility fall all those cases in which teachers neither got any promotion nor received any financial increments during their service time. These teachers are still at the same point from which they have started their professional career. The reason for no mobility could that these teachers never cared to improve upon their academic and professional qualifications since entering

into the profession. They were recruited into the teaching profession when they were needed to fill the posts created by opening of the numerous schools, but now, even when more qualified teachers are available, these teachers could not be thrown out of their positions. Other schools are not willing to take them, and they themselves see no opportunity of employment in any other field, so they are sticking to the same school and same position, inspite of no improvement in their designation and salary.

The above analysis of the sample gives a complete picture of the mobility patterns among the higher secondary school women teachers of Delhi. It was interesting to note, while analysing the data, that majority of the teachers who were not working,before coming to Delhi, have started working within a few years of their stay in Delhi. Socio-economic conditions of Delhi at the time of partition and since then have been such that even these educated women of Delhi who were not working previously, have started working now. The whole trend and the attitude of the people of Delhi has changed since the time of independence. People from the middle and lower middle classes have started thinking in terms of not allowing their daughters and educated women folks sit idle at home. They would welcome women work and be a financial support to the family by either sharing it with parents or with husbands. Gradually

and slowly women are also accepting this norm of the society, and hence their mobility, due to education and other facilities has increased.

The position of women in Delhi is in a flux. On the one hand they have come out of the four walls of home and have started working outside and on the other hand, neither the society, nor this set of workers themselves have liberated themselves from perpetrating norms and values of the society regarding their status vis-a-vis family and home*. Their society continues to think that the place of woman is her home and her family. The contradiction tells upon her loyalties and commitment both at her home and in profession. It is like riding two horses each giving it own push.

Under such circumstances and conditions, when old values and norms have not disappeared and the new norms are gaining favour, the place of work and woman's mobility pose an important field of study. It is hoped that a study of mobility and commitment will reveal some relevant facts, which will be of sociological significance.

In the present context, it is hoped that a study of the mobility patterns and professional commitment will

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*Note: The same view-point has been expressed in the unpublished thesis of Asha Shrivastava, Department of Psychology, Saugar University, 1973.

throw light on some relevant facts, which will ultimately help in improving the teaching learning situation and the quality of education as a whole.

The following chapter is devoted to the analysis of the concept of commitment, the indicators of commitment and the measurement of commitment among the women teachers in the sample.

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CHAPTER - FOUR

1. The Concept of Commitment.

2. The Index of Commitment in teaching profession - the positive and negative indicators of commitment.

3. Professional commitment among the teachers in the sample.

1. The Concept of Commitment

The concept of commitment has been widely but vaguely used in everyday language. In 1386 Chaucer[1] used this term to denote an action of "entrusting" or giving charge of some responsibility. Since then, this term has been loosely used to denote various forms of actions and attitudes[2].

Inspite of its widespread use, the appearance of the concept of "Commitment" in sociological literature is comparatively recent. Sociologists use it in the analysis of both individual and organizational behaviour. They use it as a descriptive concept to describe forms of action characteristic of particular kinds of people or groups. They use it also as an independent variable to account for certain kinds of behaviour of individuals or groups. They use it im the analysis of a wide variety of phenomena as well e.g. power, religion, occupational recruitment, political behaviour and similar other phenomena. Despite its increased use in all literature, there had been no formal analysis of the concept of commitment and little attempt had been made to integrate it explicitly in current theory of social sciences.

It goes to the credit of Becker (1960), who for the first time tried to analyse the term systematically. Prior to him, the term was used in an adhoc fashion to cover a

whole range of common sense meanings, with predictable ambiguities. Most of the explanations regarding 'commitment' were tautological in nature. Commitment was explained as some unobserved state of actor's psyche (i.e. state of being committed), and that state of mind was explained due to the occurrance of the phenomena of consistency of behaviour. Consistency of behaviour was explained due to commitment. They used commitment synonymously with committed behaviour and thus got into the fallacy of tautology. They explained one phenomena by occurrance of the same and vice-versa.

Becker made an effort to explain the concept of commitment independent of committed behaviour. He has tried to analyse one of the several images evoked by this term and then tried to study the behaviour pattern of such committed people. By observation and analysis of the behavious pattern of the committed people, he made an attempt to arrive at the basic elements and characteristics involved in the concept of commitment. He has also tried to analyse the conditions under which commitment comes into operation and consequences of it.

Becker (1960)[3] points out that "one of the outstanding characteristics of commitment is the consistency in the lines of behaviour of the committed people". Once, due to whatever reasons, a decision has been taken regarding

a course of action, the committed people stick to that line of action. Such a decision could be taken regarding any ideology, religion, organization, occupation, profession or person. The object of commitment could be any of the above, but expression of commitment to that, is through adherence to a consistent line of behaviour.

The reasons for the adherence to a consistent line of behaviour could be many e.g. it could be due to social sanction and social control. People act consistently because activity of some particular kind is regarded as right or proper in a society or social group. Deviation from the standard is punished or disapproved by the social group. People act consistently, therefore, because it is morally wrong to do otherwise. Thus existence of universally accepted cultural values of a group or society inform and constrain behaviour of its people.

Another reasons given by some psychologists for consistency of behaviour is the stable structure of personal needs. They predicate that all individuals have some stable needs, and people consistently adhere to a particular course of action in order to maximize the possibilities of satisfying them.

Schelling (1956)[4] advocated the theory of 'side-bets' for the consistency of behaviour or commitment. According to him, a committed person has, originally, at the time

of choosing a line of action, from several alternatives, has acted in such a way, as to involve other interests of his, originally extraneous, to the action he is engaged in. Later on, at another point of time, even if he wishes to change his line of action, the consequences will be so expensive that the alternative course of action will not be profitable or feasible. The major elements of commitment involved in such a behaviour are: Firstly, the individual is in a position in which his decision with regard to some particular line of action has consequences for other interests; secondly, he has placed himself in such a position by his own prior actions; and thirdly, the committed person must be aware that he has made the side-bets and that his decision in this case will have ramifications beyond it. The element of recognition of the interests created by one's own prior action is a necessary component of commitment.

Side-bets are not always deliberately made by the person himself. Often the person finds that his involvement in social organizations or adherence to a particular line of action has in effect made side-bets for him and thus constrained his future activities. Side-bets occur in several ways.

One way of side-bets influencing the course of action is the existence of generalized cultural expectations. A person may not change his job, because his

reputation is at stake. If he changes his job, he will be considered not trustworthy. Hence despite of better opportunities he may not leave his present job.

Side-bets are also made for him by the operation of impersonal bureaucratic arrangements, e.g., person who wishes to leave his present job may be unable to do so because by leaving the present job, he will lose considerable sum of money by not getting any pension or perhaps less pension. Thus the pension and other related rules of it, may influence his decision of adhering to his present job.

Side-bets constraining behaviour also come into operation because individuals adjust to social positions. A person may so alter his pattern of activity in the process of confirming to the requirements for one such position that he unfits himself for other positions, e.g. a nursery teacher may refuse to teach senior classes because she has so adjusted her style of teaching the nursery classes that she no more wishes to radically change her style of teaching and start preparing for teaching senior classes all over again. Any change in her style of teaching will need adjustment to new situations and hamper the ease with which she has learnt to handle the nursery classes. Hence she may refuse to teach the senior classes and adhere to her present job position.

Goffman's (1955)[5] analysis of face-to-face interaction is another way in which side-bets are made through operation of social process. He points out that, having once claimed to be a certain kind of person, often it becomes necessary for him to behave in confirmity with that image. Thus, people continue to behave in the same manner for the sake of "face-saving". Goffman points out that r rules governing face-to-face interaction are such that others will ordinarily help the individual in preserving the self-image he has been projecting.

Becker's analysis show that some commitments are made consciously, whereas others arise crescively, the person becomes aware of his commitment, only at some point of change. He seems to have made commitment without realizing it. Becker termed it as "Commitment by default". He points out that it arises through a series of acts, no one of which is crucial time of making a decision to change from original line of action that he becomes conscious of the accumulated strength of the side-bets and hence decides to adhere to the original line of activity. Becker concludes that conscious decisions are responsible for consistency of behaviour. According to him only those decisions which are supported by sizable side-bets will produce consistent behaviour and sustain commitment.

Lastly, but not the least important factor in the

analysis of the elements of commitment is the system of values prevalent in a given society. Different cultures, societies and groups have varient sets of values and hence they have different sets of valuables on which side-bets can be made. Thus, in a society where money is not conventionally valued, profit and loss in terms of money is meaningless. Side-bets could be in the form of time, energy, cash or in kind. A person spends his time, energy and money to achieve a certain goal. All these things are the side-bets which determine his further course of action. Logically therefore, side-bets derive their meaning from the value structure of a given society or culture. An understanding of these value patterns is necessary in order to understand the concept of commitment. The value pattern of a society is one of the most important elements of commitment.

The above analysis makes it clear that "Commitment" is a conscious decision of an individual, supported by side-bets and expressed in the form of consistent line of action or behaviour in a particular value orientation.

As a concept, "Commitment" refers to an objective reality, which exists beyond normal perception. It represents a mental construct of perceived reality. The mental construct or image of a committed person could be different according to one's own perception of reality.

Jean Piage[6] maintains that "causation, spatiality, and temporality in perception brings out many facts of its existence in the minds". Likewise, 'commitment' has been perceived differently by different social thinkers according to the difference in the reference and the context of their study[7-31]. Some social thinkers have studied it as a variable, affecting their universe of study, while others have taken it as a phenomena or a mental-state, affected by other socio-cultural, economic and physical variables.

In the present study, commitment has been viewed from both points of view. It has been pre-supposed that commitment is a state of mind which positively affects the efficiency of teachers as professionals. It has also been studied as a phenomena or mental attitude of the teachers, towards their profession, affected by other variables - particularly, the mobility.

There could be an unending debate regarding such questions as; what is commitment? Or who is a committed person? But to provoke such a debate is not the purpose of the present study. In the present study an effort has been made to give a definitive concept of professional commitment, which will make it possible to precisely refer to some fixed attributes of a professionally committed teacher. It will also suggest, what to look for, in a

professionally committed teacher, for future guidance. To construct such an index of commitment was possible only through inductive perception of professional commitment among teachers. Just as Becker has tried to understand the concept of commitment by analysing one of the several images invoked by the term commitment, in the present study also, an attempt has been made to construct a mental image of an ideally committed teacher. This image does not correspond to any particular individual but it serves the purpose of identifying the indicators of commitment. Through an inductive study of imaginary committed teachers, some indicators of commitment are identified, which constitutes the index of commitment in the present study. Construction of an index of commitment was considered of further utility in measuring the level of professional commitment among teachers, and deducing whether or not any particular teacher is professionally committed.

It has been presupposed that a committed teacher is an asset to the school as well as to the teaching profession as a whole; that she will have several qualities which will improve the quality of education as such. A teacher who possesses more or less of these qualities is accordingly graded as more or less committed teacher professionally. It is difficult to describe a committed teacher in one word or in one sentence, but generally

speaking, in the present study the concept of professionally committed teacher represents, a teacher who is aware of the demands of her profession; one who is sincere in discharging her duties as a teacher; who works in confirmation to the aims and objectives of education; who has in heart, the welfare and progress of the children and the nation as a whole; one who is competent in her subject and makes constant efforts to improve academically and professionally; who understands the problems and psychology of her students and one who makes conscious efforts to achieve the goals of good education, is considered a committed teacher.

There could also be several other images of a committed teacher depending upon the perception of an ideally committed teacher, of different thinkers, but for the purpose of constructing an index of commitment, a set of 25 qualities was considered enough to account for professional commitment of the teachers.

The possession or non-possession of these qualities is indicated by the behaviour, actions and performance of the teachers. Expression of these qualities, through behaviour, has been termed as indicators of commitment. Following section is a brief review of the indicators of commitment as represented in the index of commitment.

2. The Index of Commitment in Teaching Profession

The index of commitment to teaching profession according to the study undertaken consists of two types of indicators of commitment, viz., the positive indicators and the negative indicators.

1. The positive indicators of commitment

Positive indicators of commitment are the expression of those qualities of a teacher, the possession of which indicate professional commitment. Not only possession of certain qualities but expression of teacher's love for the children, the teaching subject, the institution, and the profession as a whole, are also positive indicators of commitment to the profession. Teaching profession does not imply teaching only, it also includes all the other things associated with teaching. Each of them shall be taken one by one.

The first concern of a committed teacher is the welfare and education of her students. She is aware of her share of responsibility towards the whole-some development of the personality of her students. She tries to inculcate self-confidence, patriotism, faculty of critical judgement and creativity among her students. She takes noteof the physical and mental limitations, and the emotional make-up of her students, and plans her teaching accordingly. She has an estimate of the level of receptivity of

her students and their individual problems. She makes an extra effort to deal with their individual problems. She has a good understanding of child psychology and she applies it for the benefit of the students. She deals with students with unlimited patience and sympathy. She is tactful and is a resourceful teacher.

Not only the students, but the subject that she is teaching is also important to her. She likes the subject and tries to keep abreast with the latest information about it. A good understanding of the subject enables her to do justice with each topic of the syllabus. A committed teacher has a sense of proper distribution of time for each topic and she is able to finish the entire prescribed course in the given time. She is able to produce good results.

A committed teacher is able to control the class and maintain proper discipline in the class. She commands respect from her students. Students obey her not because of the fear of punishment, but because of their respect for her. She is judicial in giving reward and punishment, praise and blame.

She makes constant efforts to improve her own professional competence. She is aware of the latest information about the subject and the methods of teaching it. She makes experiments of her own in order to find out

the best method of teaching and imparting knowledge. She makes extra efforts to make her teaching effective and interesting.

A committed teacher also shows concern for the institution as a whole. Her concern over general neatness and cleanliness of the school building, its reputation, formulation of sound traditions etc., are all positive indicators of commitment to teaching profession. She takes interest in the proper organization of school activities, cultural programmes, sports, debates, inter-school competitions, excursions and picnics etc.

She is aware of the social, political, national and international problems of the country. Her awareness of the world situation helps her to impart education in reference to the national and international conditions of the times.

A committed teacher is also co-operative. She is able to establish good-rapport with the students, staff, the principal and the parents. She understands that their cooperation is in the interest of the students.

A committed teacher is a sincere worker. She performs her duties not for the sake of show or for fear of the boss. She is aware of her duties and responsibilities and she discharges them without fear of supervision or control. She possesses strong character and works with

determination. She is a systematic worker. She has the qualities of punctuality and regularity.

Above all, a committed teacher derives satisfaction and pleasure from doing her job to the best of her capacity. She does not consider her job as a necessary burden. She gets a feeling of fulfilment and satisfaction by performing her duties as a teacher. She would not like to change her profession for the sake of petty gains and comforts. She is a willing worker and an asset to the school.

2, The Negative indicators of commitment

Professional commitment does not only consists in what a teacher is willing to do for her profession, but it is also indicated by what a teacher is prepared to sacrifice for the sake of her profession. Self denial or not-doing of certain things also indicate commitment.

It is observed that often committed teachers sacrifice their time, energy and money for the sake of their profession. They deny themselves the leisure time in which they could take rest and relax. They spend more time with the students or for the sake of other school responsibilities, by either coming earlier to the school or by staying in the school even after the school hours. Spending more time for the sake of professional responsibilities taxes on their own leisure time and energy. If need be, they even work on Sundays and holidays. In

discharging school responsibilities, often they have to spend their own money. They buy relevant books magazines and teaching aids on their own expense, so that these things may prove useful for her students.

Often it is seen that her own children and family members suffer from lack of attention because of her commitment to her profession. Though sacrifices made by the family members of the committed teachers fall outside the scope of present study; it was so apparent that a committed teacher heavily depends on the basic understanding and co-operation of her family members, that it is relevant and worth-mentioning over here. A committed teacher usually neglects her own comforts and needs, on the strength of the extra support of her family members. Sometimes when this basic understanding, support and co-operation is missing, the task of a committed teacher becomes even more difficult. She has to struggle even harder to excell in her profession, as well as in keeping her family members happy. Task of a committed teacher is very demanding. She cannot altogether afford to neglect her family, nor it is needed every time. Often, the comforts of staying at home are sacrificed for the sake of professional demands.

A less committed teacher also performs her role as a teacher and does all the things that are required from a teacher, but she does not make extra efforts to excell in her work. She does just enough so that she is not singled

out for not doing certain things. Often some teachers do certain things just for the sake of face,saving or when the principal or some other senior is watching. In contrast to those teachers, a committed teacher performs her duties for her own satisfaction and welfare of the students. Thus there is a difference in the quality of performance of a committed and a less committed teacher. She makes sacrifices, not because some body else has asked her to do that, but because doing her duties as a teacher to the maximum of her capacity gives her satisfaction and happiness.

For the same reason she neither likes to grumble about everything or criticise everybody else. She does not have time and wish to waste her time in futile gossips and criticisms.

Many more indicators of commitment could be added to the list of the above positive and negative indicators of commitment, but following 25 points were considered enough to measure the professional commitment of the teachers. The indicators used for measuring the professional commitments of the teachers in the sample are given in the index of commitment. The main source of information regarding professional commitment of the teachers was the questionnaire. Section three of the questionnaire consists of the various questions which were to help in assessing the

professional commitment of the teachers. Apart from the section three, information regarding their academic and professional qualifications, their job satisfaction, intention of staying into the teaching profession or changing it, etc., were collected through the questions in the other sections of the questionnaire.

The Index of Commitment in Teaching Profession

S.No.	Positive Indicators	Negative Indicators
1.	Awareness of the duties of a teacher	1. Refusal to take up more gainful job or occupation.
2.	Academic competence and will to improve upon it.	2. Sacrifice of one's own leisure time.
3.	Awareness of the latest methods of teaching, i.e. professional competence and will to improve upon it.	3. Sacrifice of money.
4.	Understanding of the child psychology.	4. Minimization of one's own needs
5.	Interest in the whole some development of the personality of the students.	5. Neglect of one's own family.
6.	Patience to and sympathy with the students.	6. Control over one's temper
7.	Tactfulness and Resourcefulness.	7. Sacrifice of one's own pleasures.
8.	Punctuality and regularity.	8. Less critical of others
9.	Sincerity	
10.	An idea of the management of time in order to cover the syllabus and do justice to each topic.	

S.No.	Positive Indicators	Negative Indicators
11.	Able to control the class and maintain discipline. Commanding respect from the students.	
12.	Making efforts to keep in touch with the parents for the benefit of the students.	
13.	Helping in administrative work.	
14.	Helping in organizing co-curricular activities.	
15.	Job satisfaction and feeling of pleasure in performing one's role as a teacher.	
16.	Will to continue in the teaching profession.	
17.	A dependable and willing worker. A person with strong character.	

There are 17 positive and 8 negative indicators of commitment in the index of commitment in the teaching profession. On the continuum of this index, the commitment of the teachers in the sample was measured. One point was given for each of the indicator of commitment in the index. Teachers, who secured more points were considered more committed to their profession, in comparison to the ones who secured lesser points on the continuum.

It was anticipated that information collected through the questionnaire may not always be dependable.

To overcome this limitation of the questionnaire, and to make better assessment of the professional commitment of the teachers, it was considered necessary to interview the committed teachers, principals of the various sample schools and the students of the committed teachers. Researcher's personal observations and the diary also helped in the final assessment of the professional commitment of the teachers. Interviewing the principals and the students also helped in understanding their point of view and their criteria of a committed teacher.

The following section reveals the degree of professional commitment of the women teachers in the sample.

3. Professional Commitment among the Teachers in the Sample

Primary sorting and categorization of the teachers in the sample was done after the preliminary analysis of the data collected through the questionnaire. The teachers were grouped into four categories according to the level of their commitment to the teaching profession. These categories are as follows:-

1. Most committed teachers: Those who secured above 20 points.

2. Committed teachers : Those who secured between 16 to 20 points

3. Less committed teacher : Those who secured between 11 to 15 points.

4. Least committed teacher: Those who secured between 6 to 10 points.

There was no teacher in the sample who secured less than 6 points and hence it was considered unnecessary to mention each time another category of teachers who secured between 1 to 5 points. Throughout the data analysis and tables, the fifth category of teachers, who could have secured less than 6 points has not been mentioned.

Through data analysis and allotment of points according to the possession or non-possession of the 25 points mentioned in the index of professional commitment, the teachers are divided under the above mentioned four categories. The distribution of teachers according to their level of professional commitment is given in Table Number 4.1 .

Teachers belonging to the category one and two (i.e. 9 & 56 respectively and altogether 65) are considered committed teachers; their standard of teaching is upto the mark of good teachers. These teachers have taken their profession seriously and are devoted to the cause of education and their profession.

Teachers belonging to the categories three and four (i.e, 180 and 18, respectively and altogether 198), are considered not committed teachers. These teachers are not doing their job to the expectations of their profession.

Table No. 4.1

Distribution of teachers according to their level of professional commitment in different types of schools of Delhi, management-wise.

1	2	3					4
S.No	Level of professional commitment	Govt.	Aided	Central	Public	Rural	Total
		1	2	3	4	5	
1.	Most committed (21 to 25 points)	3	1	2	2	1	9 (3.4%)
2.	Committed (16 to 20 points)	21	14	10	7	4	56 (21.3%)
3.	Less committed (11 to 15 points)	84	54	15	16	11	180 (68.4%)
4.	Least committed (6 to 10 points)	7	6	1	2	2	18 (6.8%)
5.	Total	115	75	28	27	18	263

According to the table given above, the number of teachers in each category is as follows:-

i) Most committed teachers 9 or 3.4%

ii) Committed teachers 56 or 21.3%

iii) Less committed teachers 180 or 68.4%

iv) Least committed teachers 18 to 6.8%

It is clear from the above table that maximum number of teachers i.e. 180 or 68.4% of them fall in the third category of less committed teachers. There are only 18 or 6.8% of them who come under category, 4 i.e. of least committed teachers. There are 56 or 21.3% of the teachers who secured between 16 to 20 points, and can be put under category 2, i.e. of committed teachers. There are only 9 or 3.4% of the teachers who secured more than 20 points. These are classified as the most committed teachers.

According to the above table 73.1% of the government schools, 72% of the aided schools and 61.1% of the rural school teachers belong to the category 3 of less committed teachers. Less committed and least committed teachers are minimum in the Central Schools. Most of the Central School teachers belong to category two and one. Maximum number of category one teachers i.e. 7.4% belong to the public schools. In comparison to the public schools, the government, aided and rural schools have only 2.6%, 1.3% and 3.4% respectively of the category one teachers.

The above table also suggests that most of the government, aided and rural school teachers are not committed to their profession. In comparison to them, the central school and public school teachers are more committed to their job. By and large, majority of the teachers i.e. 198 or 75.2% do not score for the committed teachers. Only

65 or 24.8% of the total teachers in the sample rank among the committed teachers.

One plausible explanation for such a large number of uncommitted teachers in the profession could be, that till very recently, it was easy to get into this profession as compared to many of the other professions. Even without adequate qualifications and professional training, one could get into this profession, Till recently, there were no standards laid down for teachers in the schools. A middle school pass person could teach primary class children, and a matriculate could teach the middle class students and so on. Therefore the quality of education and teachers was very low. The teachers did not have the broad perspective which is necessary to be able to impart whole-some education.

Most of the women teachers have not entered into the profession because of the love for teaching. They work mostly for supplementing their family income. Teaching profession provided an avenue of earning something, without going in for higher education and professional training. Higher education involve further expense. The four major socio-political upheavals, in the form of partition of the country in 1947, war with China in 1962, war with Pakistan in 1965 and war with Bangladesh in 1971, resulted into phenomenal increase in the cost of living. The population

of Delhi, which was already hardpressed with money, found a comparatively easy excess to supplement the family income from the teaching profession. Thus the motive of joining teaching profession was not love for the profession, but the necessity to supplement the family income.

One essential ingredient of commitment, as has been pointed out in the previous section is, conscious decision of the individual to take up a certain line of action. In case of women teachers, till very recently, there was no choice of professions to choose from. They had not to choose between two or more professions; for them there was no choice. They could either be teachers or failing which, there was nothing elase for them. On an average teaching profession was the only respectable profession open to the middle class educated women. Other socially approved profession for women was medical. But medical training is expensive and could not be pursued by most of the average middle class women. The profession of nurses, which also involve less expenditure for professional training, does not enjoy social approval. Therefore, under normal circumstances, teaching profession was the only profession available to the educated middle class women.

Till very recently (1975) the salaries of school teachers were very low. It could not provide sufficient incentive to the highly qualified and brilliant students

to join teaching profession. The mediocre students, with poor academic and professional records found their way to teaching profession. It is only recently, i.e. since 1975 that grades of the school teachers have slightly improved in Delhi, and some of the young teachers have joined this profession without economic pressures or compulsions. They have chosen teaching profession as their first choice.

Another reason for fewer committed teachers could be traced to the basic image of a teacher in the society. Due to the poor remunerations, neither the society nor the teacher herself have a high image of a teacher. If a society has high expectations and it looks upon the teacher as a highly respectable person, and if a person is proud to be a teacher, it effects her performance. In the modern society, till today, a teacher is respected for the name-sake only. For all practical purposes, the status of a school teacher is rather low. Even the teachers themselves do not think much of their profession and they have ranked it as a low status profession. Out of a total of 263 teachers in the sample, 168 have rated teaching as a low status profession. They do not want their sons and daughters to take-up this profession - at least not the school teaching.

The work-load of an average school teacher has increased considerably because of the increase in the

enrolment of girls in school. "The expansion of secondary education in the last two decades has been phenomenal. It surpassed even the targets of development envisaged under the three Five Year Plans. The total enrolment in classes IX, X and XI in 1949 was 1.05 million. It rose to 1.18 million or 5.2 percent in 1950-51, 1.86 million or 9.4% in 1955-56. to 3.14 million or 11.3% in 1960-61; to 5.24 million or 17.8% in 1965-66, . . . This impressive expansion of education at the Secondary stage is mainly due to : (1) the extension of facilities of education at the elementary stage, especially in the rural areas, (2) the general awakening among the backward sections of the population and their realization of the need to send their children, particularly girls, to secondary schools (3) the extension of facilities for secondary education in the rural areas and (4) liberal free-concessions given to girls and pupils belonging to socially and economically backward communities"[32].

The percentage of girls education is not so bright - but still in the last 30 years in India it has increased by 23.4%. In the Union Territory of Delhi, during the year 1978-79, when the field work for the present study was done, the total number of students in Delhi was 1136900*. Out of it 503800 were boys students and 633100 were girl students. At the secondary stage the total

*All the statistics given in this paragraph is obtained frm the Directorate of Education Research & Development Division, Old Secretariat, Delhi.

number of students was 221100. Out of these 96900 were girl students and 124200 were boy students. Total number of teachers in Delhi in 1978-79 was 42,523. The ratio of students and teachers in Delhi schools is 27:1, i.e. on an average there is one teacher for twenty seven children in Delhi schools. On an average, a school teacher takes 30 to 35 classes per week. The correction work has increased due to increase in the total number of students in each class. The teachers are supposed to help in the organisation of extra-curricular activities of the school. Emphasis on practical work and introduction of new courses and subjects have also increased their work load. On the top of all this, in many schools, the teachers are required to do clerical work, like keeping of records and files, collection of fees etc., and do other administrative work as well. With so much of workload, normally teachers remain mentally, physically, and psychologically tired to be able to do full justice to their profession. Even during their one or two free periods in a day, they remain busy in correcting the note-books of the students. Often they have to stay back in the school even after the working hours to finish correction work or to organize the other school activities. They find their professional training and norms of teaching, which they learnt during their training period, unrealistic in practical routine class-room teaching. They say that if they start teaching in accordance with the norms

of training colleges, they will never be able to complete the course.

Introduction of new courses, change of syllabus, stress on practical training, and a new approach to education as such have a negative effect on the teachers. The teachers generally find it difficult to keep pace with the ever-changing syllabus, introduction of new topics and methods of teaching. They are expected to teach the topics which they themselves have never read. What they studied at their undergraduate and post-graduate stage is taught in the higher secondary classes these days. Therefore, there is a psychological block to suggest to them that the standard of higher secondary education has become too high and there is no use in wrecking one's brain, time and energy to teach the topics which are beyond the understanding level of the students. Whatever truth there is in such a belief, it definitely helps them in covering their own weaknesses in the subject, and in providing a rationalization for not supplementing the text-book knowledge with their own extra-reading and extra-efforts.

The teacher-taught ratio is increasing everyday. Average teacher taught ratio in Delhi schools is 1:27, but in most of the schools it is even more. It is beyond the capacity of an average teacher to cope up with a class of 40 to 50 children. They cannot pay attention to the

individual needs and problems of different students.

One of the plausible explanation for the non-commitment of the government, aided and rural school teachers could be the quality of students they get to teach and the poor working conditions in the schools. These schools are expected to give admission to each and every school going age child. They cannot normally refuse to give admission to any child. For this reason, some of the mentally retarded and physically weak children also get admission in the government, aided and rural schools. Such children actually need special schools and special courses, but due to scarcity of such special schools and lack of awareness of the presence of such schools, many of the handicapped children are put in the government schools. A good number of government, aided and rural school children are first-generation learners. Their parents or guardians are not themselves educated and hence not in a position to help the children in their studies at home. With such children the teachers also do not feel much inclined to work hard. Their aim remains to some-how finish the prescribed course and teach enough so that the students are able to get through the examinations. In contrast to the government schools, in public and central schools, children are admitted after due written and oral selection tests and scrutiny of the family background. These schools are very

careful about choosing the students. Normally, the students of public and central schools have better facilities at home and in the school for education. With physically and mentally alert children and better family background and school facilities, the teachers also feel more inclined to work harder. Their efforts and hardwork is often supported and rewarded by the co-operation and concern of the parents and the principal. Teaching intelligent and alert children is in itself a challenge. Working extra-hand with the children, and if they respond to their efforts favourably and show good results, then, their outstanding performance is in itself, an ample reward and a big incentive to the teachers. It is not suggested at all that the public school students and teachers are all good and committed or that the government school teachers and students are all not committed or not good. There are certainly many bright students in the government, aided and rural schools, or mediocre students in the public schools but there percentage in the respective schools is much less. This point has been brought into the light only to suggest that the government school teachers are faced with a majority of mediocre students, who do not provide much incentive and challenge to the teachers, whereas the public school students and parents provide comparatively more challenge and incentive to the teachers. The working conditions and facilities in public and central schools are also better than the

other three types of schools, managementwise. During field work it was noticed that in many of the government schools, even the basic necessities of formal system of education are missing. In many government or aided schools, there is no proper seating arrangement for the children. Often there is no arrangement for tables and chairs for the students. They sit on the floor, and even on floor, sometimes no dari or patti is provided. Sometimes there are no benches to put their notebooks for writing. They just keep their note-books on their laps and write. Even blackboards, dusters and other material aids like charts and maps etc. are not enough in the school and sometimes teachers have to do even without them. Proper games fields, good building and good ventilation etc. are totally absent in many of the schools which are located in the heart of the city.

Whatever the merits of double-shift system may be, in most of the government schools, it is very much resented by principles, teachers and students of the girls' school shift. They have to be extra conscious about each single item of their school so that it is not destroyed, stolen or damaged by the next shift students. They have to waste quite sometime each day in putting away their things under lock and key. Proper co-ordination and mutual understanding between the principals and staff members of the two shifts is exceptional than a rule in most of the double-shift

schools. Mostly they blame and criticise the other shift students for the damages.

Inspite of poor working conditions and overwork, women teachers feel more or less satisfied with their job and wish to continue in the teaching profession. 212 out of 263 teachers in the sample have expressed their desire to continue in the same profession. There are various other reasons, like convenient working hours, and more holidays, etc. which encourage women to continue in the teaching profession. For a majority of them, it may not be possible to secure equally good or better job, and therefore they wish to continue in their present profession.

During the field work and interviews with the teachers, it was revealed that commitment to one's profession is a cultivated attitude. There are not many born-teachers. Most of the teachers become committed due to the various side-bets. In majority of the cases, commitment to the profession, especially, in case of the women teachers, is what Becker termed as commitment-by-default. There are various other factors which add up to the commitment of teachers to the teaching profession.

One of the important factors, as revealed during the interviews with the committed teachers is the family influence. How a person takes his or her profession largely depends upon what a person learns to take it as.

Most of the committed teachers said that they have learnt to take their profession seriously from their father, mother or some other family member. Some of the moral and social values and habits of sincerity, punctuality and regularity are imbibed into the personality of the individuals due to family influences, and social conditions. How seriously she takes her profession is dependent on the attitude she has developed towards her profession in her childhood and adolescence. Habit of doing hard work, and to the best of one's capacity, is a cultivated attitude. Those teachers who have developed such an attitude towards their profession, usually show better results and are more committed to their profession.

How well is a teacher professionally trained to take up teaching profession, is another factor, which influences her commitment to the profession. One who is professionally trained in the skill of teaching, will be in a better position to do justice to her profession, and get satisfaction out of it.

The working conditions are equally important in influencing the professional commitment of the teachers. No matter how seriously and earnestly a teacher takes her profession, if the working conditions are adverse, they are bound to have negative influence on the commitment of the teachers and will effect her efficiency adversely. In

case of women teachers, because of their dual responsibility of home and profession, the place of work and their mobility is also an important factor in influencing their commitment to the profession.

The main stress of the present research is to find out firstly, whether a co-relation exists between mobility and commitment of the women teachers at all, and secondly, to find out which of the mobility patterns are conducive to professional commitment and which are a hindrance to it.

In the following chapter an effort has been made to compare each of the mobility patterns with the level of professional commitment in order to find out an optimum mobility pattern to improve the teaching learning situation and the quality of education as a whole.

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CHAPTER - FIVE

CORELATION BETWEEN MOBILITY AND PROFESSIONAL COMMITMENT

Corelation Between Mobility and Professional Commitment

Even till today, the educated woman of India is oscillating between two opposing viewpoints, regarding status, role and her position in the society.

One viewpoint is, that being a mother, she is physically, emotionally and psychologically best suited to look after the needs and welfare of her children. It is argued that "outside the home, where lies her primary role, she has no part, or very little part to play and even if there is anything, it is definitely secondary and subject to the demands and exigencies of her role within the home"[1].

Her primary duty is to bring up her children properly and to look after the needs and welfare of her husband and the entire household. Only when a women provides a congenial home, the man is able to discharge his professional duties efficiently and effectively. By general consensus, it is agreed, and more so in India, where only a few remain unmarried, that the upbring of the children and care of the family members is primary duty and function of woman and, normally, under no circumstances, should be neglected. Hitherto, it was only the women of the working classes and of rural areas, who shouldered the responsibilities along with the men, of providing for the family, while the others, who belonged to the middle or upper classes and

urban areas, continued their activities within their homes, and it was considered the only and proper vocation for women. Even today, the society as a whole and the women themselves feel that if they take up employment seriously, there is every possibility of an undesirable situation arising in which they might not be able to give the required attention to either their children and home or to the professional duties.

The other viewpoint is, that "home is no special responsibility of woman only. If she is a companion of man, the companionship obviously cannot end at the precincts of the home. It definitely extends to the wider fields of life, in all its stresses and strains, in all its joys and sorrows, in the factory and on the farm, in the shop as well as in the office"[2]. Therefore, women should have open to them, all avenues to life which are open to men. In the second viewpoint, the emphasis is on equality and sharing of the responsibilities, bot at home as well as outside the home.

Traditionally also, the concept of sharing the responsibilities was present, but it was devided between the home, and outside-the-home, activities. Women's domain was inside the home and men's doman was outside the house. Even till now, by and large, the main bread winner of the family is the male member while woman looks after the house-

hold chores and responsibilities. Man provides the financial support to the family by earning wages through work outside the house, while woman looks after the proper management of the household within the home. Normally, even now, most women in India, prefer to occupy themselves with their homes and they take up jobs outside the home only when compelled to do so by circumstances.

In the changing economy of today, it has become increasingly necessary for educated women in big cities like Delhi, to take up suitable employment and earn a living. A bulk of families have an income which is far below what is compatible with minimum standards of living. The average per capita, per annum income of people in India is Rs.275 only[3]. With the spread of education these minimum standards are rising, along with the cost of living and the field of what may be regarded as the 'necessities of life'. The aspiration level of men, women and children everywhere is on increase. More variety of things are available in the markets today, and more things are wanted by the people. It was observed during field work that the children of a majority of the teachers, go to public schools, which often involve disproportionate expenditure on one single item of education. People aspire for better food, clothing and housing facilities for their families. It is likely that higher expenditure on individual items is due to the breaking up of the joint family system in the cities. In the joint

family system it was difficult for parents to have their way in the matters of their own children and family. Increased standards and the cost of living, and increase in the wants and aspirations of the people, has made it even more difficult for the people to live with one source of family income. It is difficult, therefore, for the educated women, to whom the opportunities are also available, to remain silent and aloof without making whatever contribution they can, to the family income, and give better comforts to her family. The following two tables give a comparison of the income of the women teachers and the male members of their family:

Table No.5.1

Income of the Women Teachers in the sample according to the types of schools, managementwise.

S.No.	Income group	Type of schools managementwise					Total
		Govt.	Aided	Central	Public	Roral	
1.	501-750	8	16	6	8	3	41 (15.6%)
2.	751-1000	28	11	16	17	9	81 (30.8%)
3.	1001-1250	56	34	5	2	5	102 (38.8%)
4.	1251-1500	11	10	0	0	1	22 (8.4%)
5.	Above 1500	9	3	1	0	1	13 (4.9%)

6.	No reply	3	1	0	0	0	4 (1.5%)
7.	Total	115	75	28	27	18	

N.B.: Figures in the brackets show percentage in each category.

The above data makes it clear that:

i) 102 teachers earn between Rs.1000 and Rs.1250 p.m.
ii) 81 teachers earn between Rs.750 and Rs.1000 p.m.
iii) 13 teachers earn above Rs.1500.

Table No.5.2

Income of the spouse or the guardians of the women teachers in the sample, according to the type of schools, managementwise.

S.No.	Income Group	Types of schools managementwise					
		Govt.	Aided	Central	Public	Rural	Total
1.	501-750	24	11	4	8	4	51 (19.4%)
2.	751-1000	75	47	22	7	10	160 (60.8%)
3.	1001-1250	3	4	0	1	3	11 (4.2%)
4.	1251-1500	10	6	2	1	1	20 (7.6%)
5.	Above 1500	1	4	0	0	0	5 (1.9%)
6.	No reply	3	3	0	0	0	6 (2.3%)
7.	Total	115	75	28	27	18	263

N.B.: Figures in the brackets show the percentage in each category.

The above data reveals that:

i) 160 spouse earn between Rs.750 and 1000
ii) 51 spouse earn between Rs.501 and 750.
iii) 5 spouse earn above Rs.1500.

Comparison of table numbers 5.1 and 5.2 reveals that women teachers are in fact earning more than the male members of their family. According to table number 5.1, maximum number of teachers, i.e. 102, out of 263 or 38.8% fall under category 3 of the income group. It means that the income of 102 teachers is between Rs.1000/- to Rs.1250/- per month. In comparison to them, the maximum number of cases, i.e., 160 out of 263 or 60.8% of the cases in table number 5.2, (i.e. income of the spouse or the guardians), fall under category 2 of the income group. It means that the income of the husbands, fathers or the guardians of the women teachers is between Rs.750/- to Rs.1000/- per month.

The comparison of the two tables suggest that on an average, women teachers are earning more than the male members of their family, or at least, their contribution to the family income is equal to the male members. By entering into teaching profession, the women teachers of Delhi have almost doubled their family income.

Under such circumstances, when home and children are still her primary responsibility and working outside the home - a necessity, the question of women's place of work and choice of profession becomes even more important. In addition to her family commitments, she is expected to equally share the responsibilities of her profession. Every working woman faces the problems of duality of commitments and loyalities.

For women, teaching profession provides a happy solution. Not only that women are in demand in teaching profession, but it is women also, who wish to join this profession in comparison to many of the other professions. There are various points in favour of teaching profession. A few amongst them are: that this profession provides convenient working hours; fewer working hours, more holidays; it is a respectable and socially approved profession for women, women are temperamentally better suited for this profession and that with extra hard work, she is able to look after the household as well as the professional responsibilities.

A study carried out by the Y.W.C.A. of India has revealed that "Teaching is by far the predominant single area of employment for women. In 1966, it provided employment to as much as three-fourths of all educated and trained women. Within the profession, primary school teaching accounted for about 70 percent of the teachers, followed, at some distance, by secondary school teaching (20 percent). Not only is teaching the most important existing profession for women; it is also likely to grow in importance. In fact within the short span of three years, 1963 to 1966, from two thirds of all professional employment for women, it has come to account for three-fourths"[4]. Such is the growing popularity of teaching

profession among the women professionals.

A working woman not only faces the problems of dual commitment and double the work, but she is also exposed to more hazards of working outside the home than man. There is an increasing danger to personal safety of women living alone or moving about alone. It is likely to prove a serious deterrent to the practice of self-reliance, independent vocation and free movement of women. At many places women are unable to practice their calling as teachers, doctors and nurses without fear of harassment. No early improvement can be expected in these matters in view of the deterioration in law and order and the tendency of some political parties to give asylum to anti-social elements for their own ends.

Even with these limitations and conditions of work, however, the percentage of working women is increasing day by day. It suggests that incentives and imperatives for working are stronger than the deterrents for the educated woman of today and it is due to their own sheer determination and courage that they are able to continue in their professional activities.

The above review of the conflict of the old and new norms and values of society, the dilema of commitment, and the adverse conditions of work, clearly brings out the position of working women in Delhi. With this background in mind, the position of women teachers with regard to their

Table No. 5.3

Mobility Patterns and Professional Commitment of the teachers in the sample.

S.No.	Level of commitment	The mobility patterns				Total
		Upward	Downward	Horizontal.	No Mobility	
1.	Most Committed	8 (88.8%)	0	1 (11.1%)	0	9
2.	Committed	37 (66%)	3 (18.7%)	8 (14.4%)	8 (14.2%)	56
3.	Less Committed	62 (34.4%)	11 (6.1%)	35 (19.4%)	72 (40%)	180
4.	Least Committed	5 (27.7%)	1 (5.5%)	4 (22.2%)	8 (44.4%)	18
5.	Total	112	15	48	88 (88.3%)	263
		175 = 66.5%				

The above table makes it clear that:

i) Maximum number i.e. 88.8% of the most committed teachers, and 66% of the committed teachers fall under upward mobility pattern.

ii) Maximum number i.e. 40% of the less committed and 44.4% of the least committed teachers fall under no-mobility pattern.

of the teachers, the mobility of the second and third category teachers is less. Out of a total of 198 teachers only 118 teachers or 59.5% of teachers have experienced any mobility and the rest i.e. 80 or 40.4% fall under no-mobility pattern. These figures suggest that the category three and four teachers are less mobile as compared to the category one and two teachers. Thus the hypotheses that there is a corelation between mobility and commitment and that mobility is positively co-related with commitment are true. The above table has made it clear that the committed teachers are more mobile than the lesser committed teachers. No mobility or stagnation has resulted in lesser commitment and stagnation. There is no case of category one in the fourth pattern of mobility. Maximum number of category one and two (most committed and committed respectively) teachers belong to upward mobility pattern.

In contrast to this, the maximum number of less committed teachers i.e. (72 or 40%) and the least committed teachers (18 or 44.4%), fall under the no-mobility pattern This indicates that no-mobility adversely affect professional commitment of teachers and upward mobility is conducive to commitment.

Out of a total of 48 cases of horizontal mobility, 39 belong to category three and four, suggesting that horizontal mobility is also negatively co-related with

professional commitment.

Out of a total of 15 cases of downward mobility, 12 belong to category three and four of less-committed and least committed teachers, suggesting that downward mobility is also not conducive to commitment.

In case of the category one and two teachers, most of them, i.e. 8, out of 9 in the first category, and 37 out of 56, in the second category belong to upward mobility. It suggests that upward mobility is conducive to commitment, and positively correlated with it.

A further analysis and detailed study of each of the nine mobility patterns and the four levels of commitment as mentioned and explained in the previous chapters, will help in giving a further insight into the correlation of mobility and professional commitment.

The Table No. 5.4 gives an idea of the correlation of commitment with each type of mobility pattern. The basic three patterns of mobility i.e. (i) vertical, (ii) horizontal and (iii) no-mobility have been subdivided into nine other types of mobility, depending upon whether the teachers have changed the occupation itself or they have come from another state, or the mobility is within Delhi schools, or within the same school. All these patterns of mobility have been discussed in detail in the chapter three of the thesis.

Table No.5.4

Correlation Between Mobility Patterns and the various Categories of Commitment.

Mobility patterns	Category of commitment				Total
	Most committed (score= 21-25 pts)	Committed (score= 16-20 pts)	Less Committed (score= 11-15 pts)	Least Committed score= 6-10 pts)	
VU 1	0(0)	2(3.4)	2(1.1)	0(0)	4(1.5)
VU 2	2(22.6)	8(14.3)	13(7.2)	2(11.1)	25(9.5)
VU 3	2(22.2)	16(28.5)	36(20.0)	2(11.1)	56(21.3)
VU 4	4(44.4)	11(19.6)	11(6.1)	1(5.6)	27(10.3)
Total	8(88.8)	37(66.6)	62(34.4)	5(27.8)	112(42.6)
VD 5	0(0)	2(3.6)	10(5.5)	1(5.6)	13(4.9)
VD 6	0(0)	1(1.8)	1(0.6)	0(0)	2(0.8)
Total	0(0)	3(5.4)	11(6.1)	1(5.6)	15(5.7)
H 7	0(0)	5(8.9)	10(5.5)	2(11.1)	17(6.4)
H 8	1(11.1)	3(5.4)	25(13.9)	2(11.1)	31(11.8)
Total	1(11.1)	8(14.3)	35(19.4)	4(22.2)	48(18.3)
N 9	0(0)	8(14.3)	72(40)	8(44.4)	88(33.4)
Grand Total	9(3.4)	56(21.2)	180(68.1)	18(5.8)	263(100.0)

Note 1: Figures in the bracket are the percentage of the grand total of the each columns.

Note 2: Mobility patterns

VU1 = Vertical upward mobility from a different occupation to this profession

VU2 = Vertical upward mobility from other states to Delhi.

VU3 = Vertical upward mobility within Delhi schools

VU4 = Vertical upward mobility within the same schools.

VD5 = Vertical downward mobility from other states of Delhi.

VD6 = Vertical downward mobility within Delhi schools.

H7 = Horizontal mobility from other state to Delhi

H8 = Horizontal mobility within Delhi schools.

N9 = No mobility

The above table reveals that out of 9 most committed teachers, eight or 88.8%, had vertical mobility of either of the four types. There is only one case of horizontal mobility within Delhi schools - in case of category 1 of teachers. Similarly, most of the category 2 teachers also, who secured between 16 to 20 points, belong to vertical mobility pattern.

Maximum cases of most committed teachers i.e. four out of nine, fall under upward mobility within the same school. This indicates two things. Firstly, that promotions serve as an incentive for better performance and secondly, that the teachers develop certain attachment with the school in which they are teaching. Thus institutional commitment enhances their professional commitment. By staying in one school and by getting adequate appreciation in the form of promotions, etc., they are able to identify themselves with the school and the children. They develop certain emotional attachment with the institution. The feeling of belongingness make them more attached with the school. They are prepared to make sacrifices for the sake of the institution. It is not only attachment with the institution which helps in the development of professional commitment but it is also the attachment and adjustment with the principal and the other staff-members which facilitates their task of teaching.

Every committed teacher, wants to make some experiments of her own to see which is the best way of teaching or dealing with the children. Sometimes the results of their experiments do not bear fruits within a year or two. Meanwhile, if she is transferred to another place, she is unable to see the results of her experiments. It frustrates her. On the other hand, if she stays in one institution for a longer time, she is able to see the results of her experiments. Further by staying in one school for a long time, she comes to know about the students more thoroughly. In due course, she gets acquainted with the parents of the children, their family background and their individual problems. She gets a chance to work consistently with the students and if need be, their parents too. Just as a mother sees her children grow and understands their problems from the earliest stages, a committed teacher is also able to understand her students as they grow and progress from one class to another.

A teacher who is in the school for a long time, sees the growth and progress of the school for a long time and gets personal satisfaction in its progress. Besides, appropriate appreciation of teacher's efforts through promotions gives her moral boost and encourages her to do better. It makes her job more pleasant. It enhances her prestige within the school, the new commers respect her

more because of her seniority and performance. She rises higher in her own self esteem. What is expected from her and what she thinks of herself conditions her to live upto the expectations. Thus it can be said that upward mobility within the same school is most conducive to the professional commitment of the women teachers.

More than 44% of the most committed teachers had this type of mobility. More than 28% of the committed teachers had this type of mobility. By joining in Delhi schools, they have improved on their social and financial status. There is only one or 11.1% of most committed and 8 or 14.2% of the committed teachers who had Horizontal mobility.

Out of a total of 56 committed teachers, 16 teachers (constituting 28.6% of total) belong to the "upward mobility within the same school" pattern or the fourth pattern of mobility.

Out of a total of 56 committed teachers, 37 or 66.1% teachers belong to the upward mobility pattern; 3 teachers to downward mobility pattern; 8 teachers to horizontal mobility pattern and 8 teachers to no-mobility pattern. This indicates that upward mobility is positively correlated with the commitment of teachers.

There are 180 less committed teachers in the sample. Maximum number of less committed teachers i.1. 72 or 40% of

them belong to the no-mobility pattern. This shows that no-mobility is negatively correlated with professional commitment. No-mobility produce stagnation and creates a negative attitude towards their profession among the teachers.

Out of 180 less-committed teachers, 62 or 34.4% belong to upward mobility pattern; 11 or 6.1% to downward mobility pattern and 35 or 19.4% to horizontal mobility pattern.

There were 18 least committed teachers in the sample. They secured between 6 to 10 points of commitment. Out of 18 teachers, 5 or 27.7% belonged to upward mobility pattern; 1 or 5.6% belong to downward mobility pattern; 4 or 22.2% to horizontal mobility pattern and 8 or 44.4% to no-mobility pattern. Again the results indicate that a maximum number of least committed teachers are in no-mobility pattern. It reconfirms that no-mobility is negatively correlated to the professional commitment of the teachers.

The first two categories in the above table have been recognized as that of committed teachers, i.e. teachers who are living upto the expectations of their profession. The third and fourth categories have been recognized as that of 'not-committed' teachers. Those teachers are not doing full justice to their profession, and are not upto the level of good teachers.

Therefore in Table 5.5 the four categories of

commitment are reduced to the two broad categories of 'committed' and 'not-committed' teachers. Also the nine mobility patterns are reduced to the four broad patterns of mobility viz., 'upward', 'downward', 'horizontal' and 'no-mobility' patterns.

Table No.5.5

Distribution of the teachers in the sample according to the broad categories of 'commitment' and 'mobility-patterns'.

S.No	Categories of commitment.	Mobility Patterns				Total
		Upward	Downward	Horizontal	No-mobility	
1.	Committed teachers	45 (69.2%)	3 (4.6%)	9 (13.8%)	8 (14.2%)	65 (24.7%)
2.	Not Committed Teachers	67 (33.8%)	12 (6%)	39 (19.5%)	80 (40%)	198 (76%)
3.	Total	112 (42.6%)	15 (5.7%)	48 (18.2%)	88 (33.4%)	263

N.B.: Figures, within the brackets show the percentage of teachers under each category.

The above table indicates that, out of a total of 263 cases, only 65 or 24.7% of the teachers, in the sample, fall under the broad category of the committed teachers, whereas the rest, i.e. 198 or 76% of the teachers, have been rated 'not-committed' teachers. Again out of 65 cases of committed teachers, 45 or 69.2% fall under upward mobility

pattern; 3 or 4.6% under downward mobility pattern; 9 or 13.8% in horizontal mobility pattern and 8 to 14.2% under the 'no-mobility' pattern. The above analysis reveals that maximum cases of committed teachers fall under the upward mobility pattern. It indicates that upward mobility is most conducive to professional commitment.

Out of a total of 198 uncommitted teachers, 67 or 33.8% had upward mobility, 12 or 6% had downward mobility; 39 or 19.5% had horizontal mobility and 80 or 40% had 'no-mobility'. This shows that no-mobility had an adverse bearing on the commitment of the teachers and that it is negatively correlated with commitment. Maximum number of uncommitted teachers belong to the 'no-mobility' pattern.

An analysis of table No.5.4 also suggests that the teachers who received promotions, or changed schools or jobs, and improved their social or financial status, are more committed to their profession than those teachers who had downward mobility, horizontal mobility or no-mobility. In case of uncommitted teachers, due to no change in their status and school, stagnation has occurred. There is no incentive for them to do more work. They have nothing to look forward to. Most of the category four teachers have not joined this profession due to academic interest or interest in the profession. They wanted to have a supplement income and school provided a break from the monotony

of tasks at home. Being an earning member, they received more prestige at home and they had more say in the family matters.

Most of the teachers from category three and four showed poor academic and professional performance. They are not aware of the latest methods of teaching, nor they bother about them. They have their own set ways of teaching. They have not much expectations from the students also. They think that the present system of education and the syllabus is too much of a burden on the students and the teachers. They are critical of everything i.e. of the education system, the management, the principals, surroundings of the school, the staff members and the students etc. They do not seem to be satisfied with their job. They feel that they have got stuck up in this profession. They cannot leave it, because it provides good salary, leisure time, and holidays. They are sticking to the teaching profession because they see no other possibility of their getting a better job in future. Teachers with no-mobility develop negative attitude towards their profession.

Horizontal mobility is also negatively correlated to commitment. Very few, i.e. only nine teachers of the category one and two taken together had horizontal mobility, whereas 39 teachers of category three and four taken together had horizontal mobility.

Downward mobility is also not conducive to commitment. Only three teachers out of a total of 55 teachers belonging to the broad category of committed teachers, had downward mobility whereas 12 teachers of category three and four, projected downward mobility.

Those teachers who are transferred from one place to another without any financial or social gain, regret it. Unless the transfer is made on request, teachers do not normally wish to change their school.

Horizontal mobility or transfers from one school to another are conducive to commitment if they are done on request of the teachers. If the distance of the school from home is too much and if she is transferred to a nearby school, she welcomes it. It saves lot of her time and energy. She feels that, as the transfer is done on her own request, she should devote more time to the professional demands. Teachers who have come to Delhi due to marriage, husband's or father's transfer do not mind the change of school because it enables them to stay with the family and usually they are better off financially also. But those teachers who do not get any fiancial gain, regret it and it hampers the commitment to their profession.

Most of the teachers who have been transferred from an urban school to a rural school or from a conveniently located school to a far off school, regret such mobility,

and it has a negative effect on their commitment to the profession.

They regret such mobility, even if it is a transfer on promotion or upward mobility. But it has even worst effect on the commitment, if it is horizontal mobility. Teachers of rural schools do not get any extra allowance in the form of T.A. The public transport service is not good and hence they have to wait for hours for the buses. They have to start very early for the school and they are back home very late. They are already tired off before reaching the school and they remain in a hurry to get back home, depending on the timing of the public transport. The frequency of buses for the rural schools is very poor and hence the teachers cannot afford to miss the bus. Due to conveyance problems and other related problems, teachers normally regret transfers or going to a far-off school or a rural school. Teaching the rural children is also more time consuming and needs extra labour. Village children are mostly first generation learners and hence they do not get any help in studies from their family members. In fact, mostly the village parents have a negative attitude towards education. The teachers in in the rural schools not only have to teach the children, but they also have to convince their parents that education is good for their children. The teachers have to devote lot of time and energy on teaching the basic principle of personal and public hygiene

apart from the prescribed syllabus. Due to the distance and other related problems, teachers normally regret transfers or going to a far off school or a rural school.

There were only four teachers from the sample, who were transferred from a rural school to the urban school of Delhi. Out of those four, one comes under category one, i.e. she is one among the nine most committed teachers. For the major part of her career she was in a rural school. She took the task of teaching the rural children, as a challenge, staying in one school for more than fifteen years, gave her satisfaction of achieving something in life. She still feels emotionally attached with that rural school but the change from a rural to an urban school has not effected her professional commitment. She has come to an urban school on medical grounds and hence the change of school has helped her in devoting maximum time possible for the school activities.

Out of the rest of the three teachers, two requested for the transfer and hence their mobility is positively co-related with their professional commitment. One teacher, who belonged to the third category of commitment, the change of school had no effect on her commitment as the distance of both the schools is the same and she could get direct bus from home to those schools.

Through data analysis and interviewing the teachers,

it was found that a teacher has to prepare more for teaching in an urban school than a rural school because in an urban school parents take comparatively more interest in what is being taught in the school. In contrast to it, in a rural school, the parents and the other relatives of the children are least interested in the education of their daughters. On the slightest pretext, e.g. any family function, birth of a child in the family, harvesting season etc., they detain their daughters at home. Class work and home work does not have much meaning for them.

In fact teachers of a rural school have to coax the children and the parents to come to the school regularly. Under such circumstances the teachers also feel comparatively less responsible for the education of the children. There are too many negative factors in teaching the rural school children and unless a teacher is herself a committed and sincere worker, she does not feel like wasting her time and energy on them.

In rural schools, fewer extra-curricular activities are organized because of the resistance from the parents. They do not allow their daughters to sing, dance or act on the stage. They do not want their daughters to participate in games and sports. Thus a teacher in a rural school, devotes more time in convincing the parents about the importance of education and co-curricular activities, and

personal and public hygiene etc., than imparting extra knowledge about the subject. If a teacher accepts the challenge of teaching the rural school children, she does not feel happy if, in the middle of her efforts, she is transferred to an urban school. But on the whole, majority of the teachers feel that there is no point in wrecking their brains and wasting extra time and energy on the children from rural school because, inspite of their best efforts they do not out shine in academic performance.

In conclusion it can be said that every teacher takes some time to adjust to the new situations in a new school. She takes time to understand her students, the staff and the principal. By the time she gets to know her surroundings, if she is transferred again she feels disturbed. During the joining time, she is not able to give her best to the school. Her planning of teaching the different topics of the syllabus and her approach of dealing with the individual problems of her students, etc. gets disturbed. Mid-term transfers are regretted by the principals, the teachers and the students as well. All the three suffer from such mid-term transfers. It was found that horizontal transfers are not conducive to the professional commitment of the teachers unless they are made on request or they provide some convenience to the teacher.

Mobility of teachers does effect their professional commitment. Upward mobility within the same school is most conducive to the professional commitment and no mobility is least conducive to the commitment. Horizontal mobility and downward mobility is conducive to the commitment, if made on request, and not otherwise. Upward mobility in all its forms is positively co-related with professional commitment.

Professional commitment is a cultivated attitude. Initially teachers develop it due to some family influence or due to personal experiences. Professional commitment of the teachers can be enhanced by providing adequate facilities, incentives, appreciation, recognition and promotions. Appreciation of work in the form of promotions, or recognition in some other form, is very well taken by the teachers and it enhances their professional commitment. A convenient distance i.e. if they can reach their school within half an hour or if they do not have to change buses, is conducive to the commitment. Frequent transfers are negatively co-related with commitment. Professional training required for entering into teaching profession was not much and hence it was easy for everybody to enter into this profession. But as the professional requirements for entering into teaching profession are increasing, and many more jobs are now available to the women and are considered respectable, it can be hoped that only those women

will enter into this profession, who are really interested in teaching.

Women who will consciously and deliberately enter into this profession will be more committed than those who entered into it by chance or because it was the only respectable job available.

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CHAPTER - Six

CASE HISTORIES OF THE MOST COMMITTED TEACHERS IN THE SAMPLE

In order to get a better insight into the problem of 'Mobility and Professional Commitment', it was considered advantageous to write case histories of the "most committed" teachers in the sample. Analysis of the data revealed that nine teachers in the sample have secured more than twenty points of commitment. Case histories of these nine teachers are given in the present chapter.

All the teachers in this category have long teaching experience. With the exception of only one committed teacher, (case history No.8), all of them have teaching experience, ranging from eleven years to over twenty-six years. With the exception of only one teacher (case history No.9) who drifted to the teaching profession due to circumstances and opportunity, all of them have chosen teaching as profession in preference to other careers. Their conscious decision to chose teaching profession for their career, and their adherence to this profession is an indicator of their commitment to the teaching profession.

A majority of them, i.e., five out of nine teachers are unmarried and they have dedicated their whole life to their profession. However, it should not be interpreted that the married teachers are less committed to their profession or, that marriage comes in the way of professional commitment. The researcher made it a point to ask each

principal of the sample schools, during the interview with them, their opinion about the difference in the performance of married and unmarried teachers. Invariably, all the principals categorically stated that in their opinion, marriage is no hinderance to professional commitment. Almost all of the principals agreed to the point that usually there comes a period, ranging from two to five years after marriage, when married women teachers sometimes faulter in discharging their professional duties efficiently. It is due to the demands of adjustment with the inlaws and the new-way of life that sometimes they are not been able to do justice to their profession. Once they get settled in their new home and their infant children grow to the school-going age, the married teachers are as hard working and sincere workers as the unmarried or single teachers.

The case histories also reveal that commitment to one's profession is a cultivated attitude, and in almost all the cases, the committed teachers developed the habit of sincere work either due to the influences at home or due to other social influences.

Case histories number 2 and 4 suggest that sometimes devotion to certain ideals or religious sect also help in promoting professional commitment among women teachers. In such cases the upward mobility acts as an added incentive to professional commitment.

Case history number 9 reveals that sometimes teachers develop commitment to the profession only after they have worked in it for some length of time. In this case-history, commitment of the teacher to the profession grew stronger with years and experience. She ended up in taking the teaching profession as a life long career and disregarding all the proposals of marriage.

There are only a few cases of born-teachers, like the first case history. She started teaching when she was a child. Her ambition is to continue teaching even after retirement by opening her own private school.

Following are the case histories of the teachers who have learnt to love their profession with the years and who immensely enjoy the task of teaching. These teachers have learnt to overcome all the hurdles in discharging their duties as professionals and are not only fully aware of their responsibilities towards their students, nation and humanity as a whole, but are also discharging their duties with full enthusiasm, devotion and commitment.

<u>Case History No.1</u>

1. Age	45 years
2. Marital status	Married
3. Teaching exp.	More than 20 years
4. Designation	P.G.T.
5. Subject	Chemistry

Very attractive and charming, she hails from Bombay. She is a born teacher and she knows it too. She was born in Bombay and brought up at Poona and Nagpur. As far back as she can recall, she has been teaching either her younger brothers and sisters, or weaker students of her own class or even children of her neighbourhood. She has five brothers and two sisters. She is second child in the family.

She herself is a first class student throughout. She started getting scholarship from class three and received one or the other scholarship till the end of her education. She completed her matric in 1947; B.Sc. in 1954; M.Sc. in 1957, and did B.T. from Agra University in 1964 securing First Division in each examination.

Her father was an army engineer in Burma during the second world war. After the war in 1945, he settled down in India as a civil engineer in P.W.D., but again he joined army in 1949 and later on retired as an army officer. She has liberal minded parents, grand-parents and other family members. From her early childhool, she was brought up in a nationalistic atmosphere. She and her other brothers, sisters and friends were all full of patriotic feelings and they used to get immense pleasure in singing 'vande matram' and other patriotic songes in front of Tommies. Once, they were even locked up in their school room for one

day, for singing patriotic songs and putting on national flag on their shirts. As a student she was a member of the students' congress.

Dr. Nathu, then President of the International Scout Association, and her teacher, is her ideal till today. She looks upon him as her guide and respects him for his strong character and contribution to national reform and freedom.

In intermediate, she took science and biology, because everybody at home, especially her grant father wanted her to become a doctor. She even got admission in five different medical colleges, but during summer vacations she read a book on madam Curie, which changed her mind to do her graduation in chemistry instead of biology.

She was an active participant in the college cultural activities. She used to play leading roles in Urdu dramas. Impressed by her acting on the college stage, one, the famous actor-director Gurudatt offered her the leading role in his film Pyasa. He even gave her the script to decide whether she will be interested in playing the heroines role, but she was not interested in the film career and so declined the offer.

Regarding marriage, her only condition was that the person should be intelligent and of high intellectual calibre. She met her husband at some friend's party in Delhi. With

the approval of her parents and relatives she got married to him in 1958. She was 25 years old at that time.

Her husband, President's special award winner, is an army officer. He was a squadron leader at the time of her marriage. Her first child, a son, was born in 1959, and then twin daughters in 1962. Her husband was transferred to Tejpur during war with China. During this period she stayed with her parents at Dehradun and did B.T., while her parents looked after the children.

After completing B.T., she got her first appointment as a teacher in 1963 in Dehradun only. Later on in 1964, when her husband returned from the front and got posted to Bombay, she started a small school in her own flat to teach her own and some friends' children.

Again her husband was transferred to Delhi in 1965. Here she joined Bal Bharti Air Force Central School as a teacher. She welcomed a job in Central School, because it provided the facility of getting her own transfers adjusted according to her husband's transfers. In between, she was offered lecturership in colleges at different places, but she declined these offers and three chances of P.G.T. offers, in other schools, because she wanted to stay in a Central School, where she could be transferred to different parts of India, according to her husband's transfer. She firmly

believes that during infancy and early childhood, children should stay with their parents only, because staying away from the parents is harmful for the proper development of child's personality.

Her own transfers and postings of her husband to different places did not really affect her commitment to the teaching profession. She is not only competent in teaching her own subject and the other science subjects, but she can easily teach other subjects like, literature, sanskrit and social sciences with equal competence and confidence. In her long career in the teaching profession, she has taught various subjects at different places and schools and at each place she has earned the reputation of a good committed teacher.

At present she is trying to get her own house built in Priya Vihar, Delhi, and hopes to settle down in Delhi after retirement. Her husband is posted at Nasik at present. Their ambition is to open a school of their own in Delhi and continue teaching the school children even after the retirement. She is full of energy, confidence and zeal for teaching even now.

Case History No.2

1. Age	54 years
2. Marital status	Umarried
3. Teaching experience	26 years
4. Designation	Principal
5. Subject	Sanskrit

She is an impressive and effective orator. She speaks in a most informal and friendly manner. She has the nack of putting the listners at ease and then talk for hours, nonstop, keeping the interest of her listeners alive. It will be interesting to know part of her case history in her own words.

"They, (my grand-parents, parents, and the other family members) started looking for a suitable boy for me when I was not even 20 years old, but I pleaded that please let me complete my studies; at the age of 30 years, even my friends started advising me that I should marry now - otherwise it will be too late for marriage, but I insisted that, after all the education and training that I have received, I should at least make some use of it and do some job, and I chose teaching as my profession (there were not many choices at that time); at the age of 40 years, all the well-wishers pooled their efforts to convince me that this was really the last chance, when I could still

got married, but by this time I was so firmly established in my career and I was getting so much pleasure and satisfaction out of it, that I had no desire to detach myself from it, and so I refused the idea of marriage finally and decisively, by the age of 50 years, everybody gave up the hopes of ever seeing me married and well settled in life (their idea was that only after marriage women get settled in life), but they never stopped advising me, only their tone and theme changed. Now they are after me that I should not work so hard and give away my life to my profession. My brothers, sisters, sister-in-laws, nieces and nephews, are all after me that I should take care of myself and should not spend all my time for the school. I should take more rest and have a more regular routine etc. etc.".

With a smile she added "I know they are all my well-wishers, near and dear ones. Only those who care for me so much can insist so much, I stayed where I wanted to stay and they continued to shower their love and affection on me, inspite of each day's struggle and tussel. I was very stabborn and firm in my views". She concluded by adding that this is how she could stay in her profession and could achieve something in her life.

She belongs to a Maharashtrian joint family. Her ideal is her father who was a devotee of Shri Shivanand Ji.

He is no more now, he died about 20 years back, but still his life is a living example for her to follow. He was a great soul. He had complete detachment with material life, and he was most generous person. Any time any person even praised anything in the house - he used to give it away to him. Often it used to be rather embarrasing for the person to accept things like that - but her father always insisted on presenting the object to the person.

Another influence on her, she says, was that of Swami Shivanand Ji. She has seen him in his life time many times. In fact she is a regular visitor of Shivanand Ashram at Rishikesh for the last 30 years. She has been greatly influenced by the teachings and preachings of Swami Shivanand Ji himself and the other saints of the Ashram. Her association with the Ashram has influenced her whole life style and thinking. She has developed a philosophical outlook towards life and learnt many ethical values of life from her own family and the association with the Ashram. She firmly believes in doing one's duty to the best of one's capacity. Ideals of sincerety, truthfulness, regularity, and hardwork have become part of her own life.

Mobility from one school to another has really not affected her commitment to the teaching profession. In her own words " अगर नौकरी करनी है तो फिर नखरे किस बात के "

She believes that if she has joined the world of professional, then what is there to fuss about. She has accepted the profession with all its good and bad points knowingly. Wherever she was transferred, whether to a nearby school or a far off school, she always worked with greatest enthusiasm and sincerity. She admits that too much distance from home hampers the efficiency of the women teachers in the sense that one gets more tired and there is more wastage of time in travelling in buses etc. In her case, as she did not have many direct family responsibilities at home, she could adjust her timings of coming and going to the school according to the distance and time needed for travelling, but this is not possible in case of most of the women teachers. It works out better and adds to the efficiency of teachers' performance if her place of work is nearby.

During her professional career, she has come across all sorts of people, some decent and some indecent, but through her own strength of character and help of the friends and well-wishers and "God's grace" she could bypass all the hurdles in the way to a successful career.

For the last 13 years she was in a rural school. She takes great pride in talking about "her" rural school. Only very recently, i.e. only a couple of months back, she has been transferred to a city school, which is comparatively

nearer to her home, on medical grounds, but she spent most of her good years of hard work and energy in uplifting a rural school. She gets a great satisfaction and sense of achievement when she narrates how she could bring about a change in the school gradually and slowly but steadily. She is very generous in distributing the credit of the progress of the school to her colleagues and friends, the students and their parents. With greatest satisfaction she narrates how the results of the school have improved, how the number of students have increased, how she could convince the authorities to provide suitable materials and building for the school etc. She is very modest about her own contribution to the progress of the school.

She takes personal interest in solving the problems of the students and the teachers alike. She narrates many instances when without scolding or giving punishment to the students, she could turn them into hardworking good students. According to her, sympathy and patience with students helps in winning their confidence. Once a child gains the confidence in her teacher, she can go to any length to please her. She can narrate innumerable instances when through love and sympathetic attitude she could correct many of her students and colleague teachers.

She firmly believes that only through mutual co-operation and understanding anything in life could be achieved.

Symbolically, even now she distributes Till-ke-Laddoos on Shankrant festival, so that its sweetness prevails amongst her colleagues and they work smoothly due to the grease in the laddoos.

She is an example of simple living and high thinking. She always wear khadi, and does not eat any cooked food from the market. She is friendly with everybody and calls all her colleagues (दोस्त) friends.

Case History No.3

1. Age 39 years
2. Marital status Married
3. Teaching experience 11 years
4. Designation P.G.T.
5. Subject Biology

She is one among those courageous women, who despite of all odds and adverse conditions in her life, could make a mark in her eleven years of professional career. It is only through her firm determination and sheer hard work that she could distinguish herself as one of the most committed and good teachers of the school.

Her first marriage took place, when she was only 20 years old, but unfortunately her husband died during Indo-China war at the front in 1965. Her previous in-laws are businessman and very rich people. But after her husband's

death, they completely disowned her, perhaps because they did not want her or her two sons to have any share in their property or business. She has two sons from her first husband. In 1970, her elder son had a severe attack of poliomilitis. He was completely paralysed for a number of days and remained in coma for few days. She tried her level best to give him the best possible medical aid. She took him to the best of doctors and hospitals. Some well-wishers suggested that she should go to Bombay for his treatment. She took him to Valore hospital and after lot of care and treatment, her son finally responded to the treatment and got fully cured. But during his illness, she spent her last penny towards his treatment. Her previous in-laws not only did not help her financially during her son's illness - but they did not even come once to see her son. This really broke her heart, and she finally decided to completely cut herself off from that family.

It was during this time that she realized how difficult it is for a woman to face the society alone. With an invalid son and an infant child, she stayed alone in different hospitals and in different cities. Her own parents, brothers and sisters helped her - and she stayed with her parents for some time after her first husband's death, but as she puts it, it is very difficult to bear your own people's sympathy and pity - especially if you really

are in that position. After her husband's death, she became even more sensitive and touchy than what she was before, she decided, therefore, to have her own independent life and do some job to support her children.

Initially she took up a job at Lucknow, where her parents were located. She also tried to do B.T. in Lucknow but due to her son's illness, she could not complete it.

She was introduced to her present husband by a common friend of her previous husband. The friend's wife ultimately succeeded in convincing her that it would be in the interest of her self and her children, if she marries the man. After consideration and lot of inner debate, she finally reconciled to the idea of second marriage.

She got married in 1975. Since then she has been living in Delhi. Her husband is a very co-operative and understanding person. Previously, he was also an army officer - but later on after marriage, he resigned from army and took up a job in a factory at Faridabad. She has a young daughter of 3½ years old out of this wedlock, who is living with her aunt-in-law. Her aunt-in-law is a kind woman and takes good care of her daughter. Her father-in-law got so much upset about her son marrying a widow with two children, that he completely broke off all relations with his son and her. She has never been to her in-law's house. She intends to bring her daughter from the

village - when she grows upto school going age. There is no anticipated hostility between her sons and her present husband. Both of her sons are studying in the same school in which she is teaching.

She intends to complete her B.Ed. also for future prospects in teaching profession. At present she is teaching biology upto class XII. Apart from teaching her own classes, she takes about five arrangement periods every week. She is the house-mistress of one of the houses of the school; she is tutorial incharge and co-operates in organizing other activities in the school. She has a reputation of a very hard worker and sincere teacher. She commands respects and admiration from her students as well as her colleagues.

Case History No.4

1. Age — 48 years
2. Marital status — Unmarried
3. Teaching experience — 11 years
4. Designation — P.G.T.
5. Subject — Music

"Music is my Sadhna", says the miss. It is through music that she aims to achieve Moksh or realize God. She is completely devoted to the subject and the Ashram to which she belongs. The school in which she is teaching also belongs to the Ashram and hence she thinks

that with her body, mind and soul, she belongs to the school and it is her duty to be in service of the school at all hours. Such is the attitude of the music teacher towards her subject, students, school and the profession.

She originally belongs to Jammu and Kashmir state - but she herself was born and brought up in Delhi. She has two brothers and six sisters in her family and she is the third child of her parents. She did her B.A. (Hons) in philosophy and later did M.A. also in philosophy from Delhi University. Later on she worked for Sangeet Visharad, Sangeet Alankar, and M.Mus. from Gandharva Vidyalaya in first division.

She was born in a family of musicians. Her grand-father was a hard task master of music. They learnt music from Shri Prannath Ji of Kirana Gharana. Her grand-father used to take her brother three miles everyday to learn music from Shri Prannath Ji. Her eldest brother was a contemporary of Master Madan and won many prizes during his childhood.

She never played with dolls or other toys in her childhood. The children of her family were given the musical instruments to play with. She learnt to play different tunes on harmonium when she was only a young child. Not only she could play the tunes on harmonium, but she even taught many songs on harmonium to her friends

who used to live at the back of her house. She had a taste and aptitude for music since her childhood.

She took her formal training of Music from Bhaiji of Gandharva Mahavidyalaya. In fact, in her times, the girls of the family were not allowed to learn music from teachers. Once there were celebrations for fifteen days in Gandharva Mahadyalaya. She used to go to the music programmes, but she was not allowed to sing in the programmes. She says that on each single day of those 15 days she cried non-stop prior to the programme starting. At last her father gave in, and allowed her to learn music formerly from Bhaiji. Once she got the permission of learning music she appeared for all possible exams. in music and each time secured first division.

Everybody at her home was keen that she should get married after her completion of M.A. in 1952; but she had no inclination for marriage or family life and she persistently refused all proposals for marriage. She had to go through a hard time in refusing the proposals, but ultimately she succeeded in convincing her family members that she really did not want to get married.

She came in contact with the proprietor of the Ashram in 1940. He was a good friend of her father and so she started calling him chachaji. Her father himself was a great devotee of Shri Aurobindo. It was on March 20, 1966,

when once she was going to her home from the University, that she got the inspiration to go to Shri Aurobindo Ashram. At that moment only, a bus came to the bus stop which was directly going to the Ashram. Without a second thought she took that bus and reached the Ashram. At the Ashram they were having the evening prayers and meeting. She also sat down in one corner. That evening, at the end of the meeting she sang one bhajan as an offering to the Divine Mother. In the meeting, the principal of the school was also sitting. Her bhajan brought tears into the principal's eyes. Later on the Principal requested her to stay in the Ashram and teach music in the school. She was overjoyed with this proposals and readily agreed to it. Since then she has dedicated her life to the Ashram, school, teaching and music.

She taught music to high school students earlier also in 1952. She has the quality of completely identifying herself with her students. She herself admits that she is an idealist and perfectionist. Until her students are able to reproduce the correct notes or swar she does not leave them. She remembers those couple of occasions when she stayed back in the school with the students to teach them the right notes and only when they could sing the right notes that she escorted them to their homes in the evening. She can spend hours on teaching music and there

is no restriction of time in teaching. Not only music - she thinks that it is every teacher's duty to guide her students in all walks of life - inside the school or outside the school.

Being a resident of the Ashram she can devote maximum time in organizing school activities and functions. She is incharge of various activities and she takes responsibilities without grudge. Whatever assignment is given to her, she does it with greatest sincerity and devotion. In her case, her commitment to the profession is perhaps due to her devotion to the Ashram and the music as such.

Case History No.5

1. Age	48 years
2. Marital status	Married
3. Teaching experience	Above 22 years
4. Designation	P.T.G.(now vice-principal)
5. Subject	English

She comes from a large family of 12 brothers and sisters. They are six brothers and six sisters. She is fourth child of her parents. There are two elder brothers and one elder sister, and the rest are younger to her. All her brothers and sisters are married and well settled in life.

In her childhood, she was most influenced by her

father, who was an engineer in U.P. state, mostly at Lucknow. She learnt the lessons of devotion to work, sincerity, sacrifice and generosity from her father. She herself was a very sensitive child. Her father used to appreciate and praise even small deeds of his children, which used to give them much encouragement and pleasure. He died in 1960, but still, his memory is a constant source of inspiration and encouragement to her. One great quality of her father was to keep his temper under control. She never saw him losing his temper on any body. He was a very jovial person and all the children in the family used to have lots of fun in playing with him.

In contrast to her father, her mother is a very methodical and systematic worker. She is a disciplinarian and comparatively more strict person than her father. She thinks that, her mother had to be like that, in order to keep the house running and children under control, otherwise children would have created riots in the household. She internalized the habit of methodical and organized work from her mother. She herself is a neat worker and keeps her house spic and span.

Third major influence in her life is her husband. She considers herself very lucky in having a husband like him. He is a large hearted, understanding and a generous person. In her words "he has a heart of gold" and she

thinks that she owes him a lot for per professional success. As a teacher, lot of her time and energy is spent in the school chores. Without the co-operation, support and understanding of her husband, she could not have devoted so much time to her professional duties. Occassionally, there are times, when due to professional commitments, she has to neglect her family, which sometimes cause tension and unpleasantness at home but she thinks that all this is part of life and such occasions do not really have any lasting effect on her professioned commitment. Her in-laws are all amiable people and they do not create any problems for her. Her two children, one boy and a girl, study in one of the best school of Delhi. She gives scholarships to two other children also, whom she calls her adopted children.

She recalls that things were not as smooth before as they are now. At the time of her marriage, her husband was a pilot in B.O.A.C., but due to certain reasons, her husband resigned from the company. He remained unemployed for about nine months just after their marriage. It was during this period, that out of financial need, she took to the teaching profession. This was the hardest period of their life. Both, she and her husband tried their level best to put up a show of running a smooth house and a decent standard of living in the meagre salary that she

could fetch from teaching in the neighbouring primary school. None of them wanted to disclose to their families that he had left the job and is unemployed, though parents on both the sides were in a position to help them during this period. Her father was an engineer and father-in-law a Zamidar, but their self-esteem did not let them seek support from their parents.

They thanked the day, when her husband got a job in Pan American. Since then, her husband has risen steadily in his profession and today he is one among the top men in Pan American Air Lines at Delhi. She cannot forget those nine months of her husband's unemployment, when each day brought new problems for her. She not only learnt the value of each penny during this period, but she also developed a keen sense of sympathy and understanding with all those who suffer from the want.

She herself was always a good student due to the encouragement and interest taken by her father in her studies. To begin with, she started her teaching career from a private school but later on in 1959, she changed the school in preference to a government school job. She has changed schools quite a few times during her professional career of about 22 years.

She loves her students dearly. Due to the company of her own brothers and sisters at home, she has developed

a keen insight into the psychology of children, and can understand their problems easily. She is a sympathetic and hard-working teacher. Her teaching subject is, 'English' - which as such is considered to be a difficult subject to teach, but due to unlimited patience, enthusiasm and hardwork on her part, she has been distinguished as the best teacher of her school.

Last year, she was transferred to a yet another school, on the other side of Jamuna river, as a Vice-Principal. She admits that too much distance and no-direct bus service to the school, created lot of problems for her. She had to change the buses twice to reach her new school. It used to take her minimum one-and-half hours to reach the school. The distance of the school was a big hinderance in discharging her professional duties efficiently. She found it difficult to do justice to her profession or to her family during that short period.

Later on, she managed to get herself transferred to a nearby rural school. She is quite happy in this nearby school. She can reach the school by bus within ten minutes, or often her husband takes her or brings her back from the school in their own car. There is no strain in travelling even by us, and she can devote maximum of her time and energy for the school and her students.

Teaching and managing the rural school students and their problems has thrown a fresh challenge in her life. At the moment she is fully engrossed in her new school and remain busy in finding ways and means of raising the standard of the school and sorting out the exclusive problems associated with rural schools.

Case History No.6

1. Age	35 years
2. Marital status	Married
3. Teaching experience	11 years
4. Designation	T.G.T.
5. Subject	English & Social Studies

She belongs to Gujarwala village of West Pakistan, but her father came to India, when she was only 4 years old, and since then she has been living in Delhi.

She comes from a large family of nine brothers and sisters. She is fifth child in her family. All her brothers and sisters are now married and well settled in life. Her father was an employee of a private firm. He has retired now.

After graduation in the year 1964, she became a stenographer in D.E.S.U., but she did not like the job at all. After working there for four months, she left the

job. She did not like the general atmosphere of the office. People talked to her as if she had no self-respect. Some times they were rude and impolite to her.

In 1965, she did B.Ed. to improve her chances of getting a better career. In 1966, she got her first job as a teacher in a government school. Since then, she has changed many schools in Delhi due to transfer from one school to another. She admits that frequent transfers have adverse effects on the quality of teaching. At some schools she taught only for two to three months. In her opinion, frequent transfers keep a teacher mentally tense and upset. A teacher who is frequently transferred cannot plan her time schedule to cover the syllabus. A teacher takes some time to adjust in a new environment. Only after a few months she comes to know her students and their individual problems; and then only she can plan to deal with their specific academic and personal problems. Students also take some time to know their teacher, and place confidence in her. Unless and until there is some mutual understanding and good rapport among the students and the teachers, a teacher cannot depend upon their co-operation, A teacher needs sometime to make experiments and choose the best way of dealing with different children, but if she is transferred frequently, her only aim remains to finish certain parts of the syllabus so that she is not blamed for not covering enough portion during her stay in the school.

In transfers, where teachers stay in one school for a few weeks or few months only, neither the teachers got the satisfaction of teaching the lessons properly, nor the students enjoy learning things in hurried manner. Thus frequent transfers take away the element of pleasure and satisfaction from teaching-learning process. She admits, that in schools, where she stayed only for a few weeks or a couple of months, she could not do justice with the students and she feels bad about it. She could not plan her teaching properly, and could not deal with the individual problems of the students. It becomes worst, if the students also come to know that a certain teacher is in the school for a short period only, or that she will not correct their examination note-books. They do not take enough interest in what she is teaching. The teacher also knows that she will not be there to face the consequences of the poor performance of the students in the examinations. Thus psychologically, she also remains comparatively relaxed and indifferent towards teaching the topics thoroughly. In her opinion a teacher should stay in a school for at least few years, so that she is able to show her worth and to do justice to the subject and the students.

She got married only two years back. Her husband is a business man and remains very busy with his shop and business. She does not have any other family responsibili-

ties. All her brothers and sister-in-laws are married and well settled in their respective homes. Her husband is the youngest among the five children of her father-in-law. Father and mother-in-law died some years ago, and hence she does not have any family responsibility as such. Her husband is very co-operative and does not come in the way of her professional commitments. In fact, she gets full support from him in discharging her duties as a teacher. She starts from her home at about 5.30 a.m. for the school. Her school is very far away from her home. It takes her about one-and-a-half hour to reach the school by bus. Often her husband comes to leave her at the school on his scooter. Mostly, she stayes back in the school till 3.30 or 4.00 p.m., to correct the note-books, to teach the weaker students or to do some other clerical type of job, like making receipts for the fee collected, arranging the files and registers etc. Usually, she reaches home in the evening at about 5.00 p.m. Her husband makes his own breakfast because she leaves for the school early in the morning. In the afternoon also, he eats his lunch in a restaurant near his place of work. Im this way she does not have to worry about many household chores, and her marriage has not come in the way of her discharging professional duties efficiently.

So far she does not have any child. She **thinks** that arrival of a baby in the family will definitely have

some effect on her professional career, more so because, she does not have any female member in the family, but when the time will come, she might be able to make some satisfactory arrangement for the baby. She proposes to keep a full-time maid-servant or ayah to look after the baby during her absence from home. She is very definite about not leaving the teaching career on the arrival of the new baby. There is a creche in her locality, where she can leave the child, if no suitable maid-servant will be available.

She has been teaching for the last 11 years, and going to school and teaching has become almost a habit to her. She could not think of leaving the profession after staying in it for such a long time. She says that "I have learnt the lesson of doing hardwork from my mother. I never saw her sitting idle or gossiping. She always remained busy the whole day doing one thing or the other. "She never allowed we children to sit idle, and hence from my early childhood I have learnt to keep myself busy. Initially, I started working to support my family or at least not to be a financial burden on my parents, but now, even after my marriage, when I really do not need to work, I do not wish to leave the job. I have developed a liking for my profession and it gives me satisfaction of doing something worthwhile. I can easily identify myself with

my students, and can understand their problems easily".

Her compassionate nature, love for the children and hardwork has given her a distinguished position in the school and she is respected as one of the best teachers of the school, by her students, colleagues and the principal.

Case History No.7

1. Age — 35 years
2. Marital status — Unmarried
3. Teaching experience — 16 years
4. Designation — P.G.T.
5. Subject — Hindi

She always wanted to be a teacher. Initially she dreamt to become a science teacher - but things did not move that way, and she had to be contended by becoming a Hindi teacher.

She had her primary education in Lahore - but due to partition and communal riots, her family had to leave Pakistan in a hurry. They came to India on 17th August, 1947. To begin with they stayed with their father's friend at Ludhiana but later on, they came to Delhi to stay with their paternal uncle.

Just before leaving Pakistan her father, who was a station master at Lahore was severely wounded. Inspite of all medical treatment in the hospital, his wounds could not heal up and he died after leading a life of an invalid for 5 years, due to recurring infection in the wounds.

From the very beginning, her mother had to bear the burden of rearing her family of three children, two daughters and one son. She is second in her family. Her sister was five years elder to her and her brother is five years younger to her. Her elder sister got married after doing her matric - but she did not have a happy married life. She died a couple of years ago, leaving a daughter, who is now studying in class XII to be looked after by her and her mother.

Perhaps due to non-congenial atmosphere at home and frequent quarrels with the paternal uncle, her mother thought it better to send her to a girl's hostel. Thus after completing her school education in Delhi, she was sent to Banasthali for college education.

Banasthali changed her life completely. She stayed there for four years. She could not take science subjects because science was not taught at the college level in Banasthali. She was a good debator. Once she took part in a Hindi debate in which she spoke in favour of the subject "Hindi should be the national language of India".

She says that her speech was very much appreciated by the judges. She won the first prize in it. One of the judges remarked that "you have spoken so well on the subject, but do you actually intend to do something about the language or you will forget all about what you have spoken in your speech"? She says that, that day she decided to become a Hindi teacher.

At Banasthali only, she got the first opportunity to teach the school children. When she was in B.A., she was once asked to teach the junior school classes. She won praise and admiration from her friends and teachers for teaching so well in the classes. This gave her an additional incentive to choose teaching to be her career in later life.

She does not seem to be inclined towards marriage. Perhaps the unhappy married life of her own sister and on the whole unfortunate and unpleasant family circumstances made her indifferent towards marriage. At present she is definitely not in favour of marriage. For the present she has to look after her mother and the young niece. She also aims to give good education to her younger brother who is studying in an engineering college.

Fortunately, during her father's life time, they managed to build a house at Amar Colony, which is about 5 km. from her school. At that time, land was given to

the refugees at concessional rates and her father could get his provident fund to build the house. This house is a big boon to the family, and a financial asset. They get a rent of about Rs.600/- from it, apart from her own salary to support her family.

She firmly believes that unless children are given personal attention in the class, we cannot expect to achieve much from them even in their academic career. A personal touch makes all the difference. Teachers have to work hard with the students in order to expect hard work from them. Mere scolding and punishment does not help.

On the whole, she has a reputation of being a strict teacher. The students say that they do not mind her strictness because she is good to them and she is not partial to anyone. She tells them many interesting stories and incidents which are not given in the text books. They enjoy her class because she tells them about many other things which are not given in the text books.

She actively participates in organizing co-curricular activities in the school. She is incharge of co-curricular activities and takes keen interest in school games etc. Her secret of success in her profession is her sincerity and hardwork in any work that is assigned to her. She is a responsible worker.

Case History No.8

1. Age	30 years
2. Marital status	Unmarried
3. Teaching experience	6 years
4. Designation	T.G.T.
5. Subject	English

She is a 30 years old T.G.T. with six years teaching experience in one of the good schools of Delhi. Originally her dream was to be an I.A.S. officer, but once she was drifted into the teaching profession, she finds it to be a most satisfying occupation. She gets a sense of achievement and fulfilment through her profession.

Her father, being an excise officer, was all the time transferred from one place to another. She is the second child in her family of six brothers and sisters. They are three brothers and three sisters. Eldest sister is a doctor. During the time of her education, her father was supporting the family at five different places. Eldest sister and two brothers were in different hostels, mother stayed in Gurgaon with her and her younger brother and sisters, and father stayed at yet another place of his posting. Thus it was a difficult time for the family.

She was always considered a good student in her school and college, but unfortunately, due to one reason

or the other, she could never secure a good division in her examinations. Due to her father's frequent transfers, she changed many schools during her school and college education. Changing of schools after every few years, jeopardized her educational career, as well as her dream of becoming an I.A.S. officer. She could never get an opportunity to prepare steadily for I.A.S. examinations or journalism.

It was during this period of drifting from one place to another that she got an opportunity to teach at Lady Fatima Convent School at Gurgaon. She taught there for a few months only, but in that short period she was singled out as one of the best teachers of the school. This gave her lot of incentive to do even better and keep up her image as a good teacher. Later on, for one year, she taught in Air Force Central School of Delhi. In 1971 she left Central School to do B.Ed. After doing her B.Ed. she joined the present school as a T.G.T.

She is an ambitious, sensitive and a sympathetic teacher. Once, teaching turned out to be her career, she is completely committed to her profession, so much so, that she feels that gradually she is cutting herself socially from her friends and relatives. She thinks that teaching profession is so demanding that one cannot afford to waste time on other trivial social obligations. She finds teaching a very satisfying experience. She finds it

interesting and full of new challenges. She likes to be in close contact with her students. She says that "unless I go out of my way to understand my students, I cannot expect them to cooperate with me and do well in their studies". She fully believes that teacher's task does not end in the class room. A teacher should see that her students grow upto socially adjusted and balanced personalities. She believes that teachers are at a privileged position, because students accept their authority with blind faith. They are ever so eager to please the teachers, that the teachers can achieve a lot if they give the students proper guidance and encouragement. She was very eloquent about what a teacher can achieve through personal touch and proper handling of the children.

She finds children to be very lively company and responsive individuals. She says that teaching could be an enjoyable experience if teachers themselves do not teach in a stereotype style. New material aids and subsidiary information not only helps in catching the attention of the students and making the lesson more interesting but it also help the teachers in sustaining their own interest in the topic.

She finds herself devoting more and more of her time on the students and the school activities. Sometimes even her family members object to her so much involvement in

the school activities, but she says that she just can not help it. Now, that she has taken teaching as her career, she wants to perform her duties as a teacher to the best of her capacity and skill. It gives her immense pleasure and a sense of achievement and satisfaction if her students are able to understand and appreciate what she is teaching.

Regarding marriage, she thinks that she may not be able to do justice to her profession if she gets married. In her opinion marriage and profession cannot go together successfully. 'You know', she added with a smile - 'you cannot please two masters at the same time, I will have to forgo one for the other, and at present I have no intention of leaving my profession".

Case History No.9

1. Age — 36 years
2. Marital status — Unmarried
3. Teaching experience — 20 years
4. Designation — P.G.T.
5. Subject — Hindi

Here is an idealist. She believes that whatever work one takes into hand, must be done to the perfection. She firmly believes that marriage and profession cannot go together. According to her, married working women are neither doing justice to their profession nor to their family..

It so happened, in her case, that before any proposal for marriage could come, she got an opportunity to teach in a neighbouring school. She liked the work and found it very interesting and challenging. Since then, she never cared to get married, though her parents and family members tried very hard. In her opinion the job of a teacher is very time consuming and demanding and if she wishes to do justice to her profession, she cannot imagine doing it along with other commitments of a house-wife. In her words, "my job, my students and my school are my world now. Consciously or unconsciously I always keep thinking about these things only. Other things just do not come into my mind any more".

She inherits this deep sense of duty and devotion to her profession from her father. She said that her father never took a single day's casual leave during his entire service period. She has also never taken even one day's casual leave so far. She is 36 years old now and she has been working since 1959. Her father is a retired assistant controller in a printing stationary press. He retired in 1960. She has 4 brothers and two sisters. All of them are younger to her. All the four brothers are married now and well settled. Her two sisters have also not married. The elder of the two sisters usually looks after the home and the younger sister teaches some students at home. Her parents and the younger sisters are living with her. She

has a government quarter in Lodi Road.

Being the eldest child in the family, her wishes were always respected in the family, but basically her parents are rather orthodox and they disliked the idea of her going away from the family and working at any place other than Delhi. For this reason twice she declined the offer of lecturership in a co-educational institution and twice twice she missed the chance of going abroad for further studies. She did her matric, F.A. and B.A. privately. She never had to support the family financially. Her father earned enough and he built a house in Basant Vihar where her brothers are living now. Two of her sister-in-laws are also working and earning handsome salaries but she thinks that working mothers cannot bring up their children as efficiently as a whole time house wife.

She is fully aware of her duties as a teacher. She thinks that a teacher's job is to help the children in attaining their full potential. A teacher should try to inculcate self-confidence, and self-respect in her students. It is teacher's duty to help in preparing good citizens for the country. She likes children who are bold and courageous. She does not mind if her students ask questions and argue with her. She admires them for the courage they have to speak out what they have in their mind. It is only when the children speak out, that a teacher can correct them and point

out their mistakes. Sometimes even the teachers can learn from their students and if need be, modify their own thinking.

She thinks that the new pattern of education and the syllabus of higher secondary classes is too much of a burden on the students, teachers and parents. The average child in a government school comes from the lower middle class of the society. These children have no background to understand the topics prescribed in the syllabus. She spends lot of her time in planning the lesson in such a way so that it comes within the comprehension level of her students. Her own subject, Hindi, is comparatively easier to comprehend, but she pities thetoachers who teach science subjects, mathematics and English. The children from lower strata of society neither get enough nutrition nor time to understand and work hard for their studies. At home they have to help their parents in cookingfood, washing utensils, sweeping floors, looking after younger brothers and sisters, getting things from the market, or rationshop, etc. They hardly get time to work hard for their studies. Most of the children come from the families where parents struggle hard to meet both the ends. Children are underfed. In majority of the cases, mothers are illiterate and fathers have no time to spend with the children. Under such circumstances, to expect that the

children or parents will appreciate the ever-increasing standards of education is ridiculous. Even the teachers feel that what they are teaching is beyond the comprehension of the average student of the class. Teachers try to give more information than what is already given in the books, so that their students do not lag behind in the open competitions and board examinations. The result is that most of the students in the class just do not comprehend what is being taught in the class. During exams. both teachers and the students try to cheat. In the home exams teachers try to more-or-less tell the question paper beforehand so that students at least prepare those questions thoroughly and answer them well. The teacher gets the credit for teaching so well and thereby maintaining high standard of education. The students try to cheat and copy the answers from hidden books and notes. In the board examinations also the same thing happens. The teachers try to help the students by either directly telling them the answers or indirectly, by not checking them from copying or using other foul means of getting through the examinations or getting good marks and divisions. In her opinion too much burden of studies have adverse effect on their already poor health. The government school teachers hardly ever get co-operation from the parents academically At best they can help their children by not interfering with their studies or not overloading them with household

chores.

She keeps worrying about all these aspect of education in general. On her own she tries her level best to help the students in every way she can. She has great sympathies with her students. She has been in this school for the 15 years and she knows most of her students from their primary classes. She, not only knows them as students of her school, but in many cases she also knows their family background and their family problems. She goes out of her way to sort out individual problems of her students. Often she buys books and other material from her own pocket to help students in understanding the subject. Welfare of her students is the primary concern of hers.

She is a willing worker. Apart from teaching, she is ever keen to do other work that comes her way. Getting charts made, debates prepared, school decoration, library work, and functions organized, all form part of her regular routine. She remains busy in organizing one thing or the other for the school. In the true sense she is a willing worker and an asset to the school.

CHAPTER - SEVEN

DISCUSSIONS

1. Summary of the study

2. Testing of the hypotheses

3. i) The Conclusions

   ii) Suggestions for improvement

4. Scope for further research in the field

1. Summary of the Study

The present study is in the field of educational sociology. It is an endeavour to improve the teaching-learning situation in the formal system of education. Education has been considered as the only suitable tool to bring about desired social change by the social thinkers and the leaders of our country.

In the whole system of formal education, teacher's role has been recognized as the most significant in improving the quality of education. It has been realized that the goal of imparting wholesome education to the children cannot be achieved unless and until we have sufficient number of committed and sincere teachers. They must be aware of their great responsibility towards their nation, children and the society as a whole and in addition they must have the "will" and "skill" to achieve this national goal. The expectations from a teacher are great and many but, so far we have not been able to attract, retain or produce a significant number of such ideally committed teachers into the profession.

In response to the recognition of the great importance of teachers in the progress and development of the nation, multifarious efforts have been made by the government of India to improve the status of the teachers by improving the conditions of work on the one hand, and by making the

teaching profession more professionalized on the other. The efforts of the government are made in two directions. First, greater facilities and provisions are made available to the teachers to improve their academic and professional competence; secondly, efforts are being made to make teaching profession more attractive and lucrative by means of raising the pay scales and providing better terms and conditions of service, so that youngmen and women of skill and competance may beattracted to the teaching profession. Former, is in the direction of making teaching profession more professionalized, and the later is in the direction of making teaching profession more attractive.

More recruitment of high quality personnel in the teaching profession, however, does not solve the problem entirely. The main problem lies in retaining such quality teachers into the profession. It is the observation of various education commissions and committees that the good teachers seldom stay into the teaching profession (1-3). A qualified, sincere and committed worker is always in demand by other professions which are more lucrative and prestigious. Therefore, unless and until the teaching profession also provides suitable working conditions and is rated at par with other professions of the society, the problem of retaining quality teachers into the profession will continue. Hence, improvement in the working conditions of the teachers is one area which needs more attention

and investigation.

Once a person deliberately or circumstantially enters into the teaching profession, there could be several factors which could influence his professional commitment either positively or negatively. To find out the factors which are positively correlated and the ones which are negatively correlated to the professional commitment, could in itself be an exciting and useful area of research. However, a study of all the factors is too vast to be covered within the time for a doctoral work. Therefore, in the present study, only one of such factors vis-a-vis mobility of the teachers, in all its dimensions, has been studied. Attempt has been made to provide sufficient depth into the study of only one factor i.e. 'mobility', and other factors have been tackled only marginally in the present research. Nevertheless, by selecting this single factor, it is not suggested that other factors like social, cultural, economic, educational or family background of the teachers are less important in influencing the professional commitment of the teachers. Only a detailed research and probe into various factors could reveal their comparative value, in influencing the professional commitment of the teachers.

The present trend, in the teaching profession, is towards recruitment of more female teachers than male teachers. Even otherwise also, teaching profession has

always been a socially accepted profession for women. Also by choice women are more inclined towards taking teaching as a career than many other professions which are now within the reach of the educated women of India. Due to high percentage of women in the teaching profession, it is desirable that in the interest of the profession, policy-planning and management, due consideration is given to the problems associated with women teachers.

In Indian society, the primary role of a woman is still that of a mother and a housekeeper but due to various socio-cultural and economic conditions of the country, modern educated middle class women have also assumed the role of a wage earner. Under such circumstances, when her primary role is still of a housewife and a mother, and when working outside the fourwalls of her home has become almost a necessity, the place of work has become of great importance. It is generally taken that women care to work till their job or profession does not pose serious problems at home.

In spite of low salaries and lack of fringe benefits in the teaching profession, a majority of women opt for this profession because it gives them almost half of the day to look after their family. It provides, comparatively more holidays and with due extra-efforts they manage to handle both home and profession efficiently.

With this background of the position of women in the contemporary, India the present research was conducted to, firstly, find out whether or not, mobility, in all its dimensions is correlated with professional commitment of the teachers and secondly, if it is correlated then, which form of mobility is most or least conducive to the professional commitment of the women teachers. The thrust of the study is to find out optimum mobility which is most conducive to the teaching learning situations in the formal system of school education. The present research is based on the following hypotheses:-

1. The place is a significant condition of work for women teachers.

2. There is a correlation between mobility and professional commitment of women teachers.

3. For women, mobility is an important indicator of commitment.

4. Professional commitment is dependent on mobility i.e. mobility is positively correlated with professional commitment and it will enhance professional commitment.

5. There is an optimum mobility quotient, which is conducive to professional commitment of women teachers.

The sample for the study was drawn by means of stratified random sampling technique. The sample of schools represent a proportionate number of all the four categories of schools classified on the basis of management i.e., the Government schools, Aided Schools, Public or Private

schools and the Central Schools. The sample includes both the urban and the rural schools. The total number of schools included in the sample were thirty, but, the researcher could get response only from twenty-six schools. All the women teachers, who were teaching the higher secondary classes, in these twenty-six schools formed the final sample for the present study. In all, about three hundred & ninety questionnaires were distributed. Out of these, inspite of repeated visits, only 263, fully completed questionnaires could be obtained. The present data represents about 66.5% of the sample of teachers chosen for the study.

The tools used for the study are questionnaire, principal's interview guide schedule, case histories of the committed teachers, the researcher's diary and informal interviews with the students of the committed teachers. The year of reference of the study is 1978-79.

The concept of mobility is not new in the field of social sciences. Mobility is a part of the broader concept of 'social-change'[4]. There are two traditions of studying or measuring social mobility. The first is measurement of mobility by means of studying the mobility or change in the social status, position or roles of the individuals, groups or professions etc. Such a view of measuring social mobility is proposed by European and American Social Scientists like

Sorokin[5], Bendix, Lipset[6] and Bernard[7]. The other tradition of measuring social mobility is in terms of spatial mobility i.e., change in the place or location. This has been suggested by Kulischer[8]. According to him, "Any moving about should be identified as mobility, such as movement from village to city or city to city, involving change of residence and change of place of work"[8]. Thus, mobility, in the present reference has been taken as movement from one strata of society to another; from one class in a society to another; it denotes changes in the power and authority of groups and individuals; it also implies movement from one place to another.

As the society has evolved into a more complex and heteragеneous whole due to industrialization, urbanization and modernization, its by-product mobility has also grown into a much more complex and multidimensional phenomenon.

Considering the impact of the socio-political, economic and cultural upheavals due to the independence and partition of the country, and corresponding growth of population and expansion of Delhi in all its dimensions, the rate of mobility has also increased in Delhi. (Impact of socio-cultural upheavals on mobility and the teaching profession has been given in greater details in the chapter three of the thesis).

In the present study, the data analysis has revealed three major forms of mobility among the women teachers of Delhi. They are, (1) Vertical Mobility, (2) Horizontal Mobility and (3) the state of No-Mobility. Under the first and the second form of mobility, at least eight other distinct patterns of mobility were found in the sample. With the inclusion of the third major form of mobility also, i.e. the state of 'No-Mobility', there are altogether nine patterns of mobility in the sample. These nine patterns of mobility are as follows:-

1. Upward Interprofessional mobility.
2. Upward mobility from other state, city or village school to Delhi schools.
3. Upward mobility within Delhi schools.
4. Upward mobility within the same school.
5. Downward mobility from other state city or village school to Delhi schools.
6. Downward mobility within Delhi schools.
7. Horizontal mobility from other state, city or village school to Delhi schools.
8. Horizontal mobility within Delhi schools.
9. No-mobility.

To be able to correlate the various mobility patterns with the professional commitment of the teachers, it was necessary to clarify and formulate the concept of commitment for continuous reference in the present thesis. Only very

few sociological studies have been reported in the field of commitment. Some of the studies made by some foreign authors are in the field of psychology. It is important to note that there is no report on the professional commitment of the school teachers by any author. The present thesis is the first report on the subject in India or abroad.

Some original sociological research has been done by Becker[9], Schelling[10] and White[11] in the direction of determining the nature and elements of commitment in general. In the present study, taking the lead from Becker's concept of commitment and Schelling's theory of side-bets, commitment has been taken as a conscious decision of an individual, supported by 'side-bets' and expressed in the form of consistent line of action or behaviour in a particular value orientation.

Just as Becker has tried to visualize a committed person by analysing one of the several images evoked by the term commitment, in the present study also, an attempt has been made to visualize an ideally committed teacher, and then, an attempt has been made to analyse the qualities that she is supposed to possess. Such an ideal image does not correspond to any particular teacher, but it only serves the purpose of representing the various qualities which are possessed by committed teachers, in smaller or larger proportions. The image of an ideally committed teacher would

be different for different thinkers. Who is a committed teacher, and what are the qualities which an ideal teacher must possess, is a highly debatable point, but to get involved in such a debate is not the purpose of the study.

For the purpose of measuring the professional commitment of the teachers in the sample, an index of commitment, consisting of twentyfive indicators of commitment, was constructed. The index of commitment, given in chapter four of the present thesis, consists of both positive and negative indicators of commitment. Possession or non-possession of these 25 points or qualities, given in the index, determined the level of professional commitment of the teachers. Those who secured more points, are categorized as more committed to the profession, and those who secured lesser points are regarded as less committed teachers.

The assessment of the possession or non-possession of the qualities mentioned in the index of commitment was done by means of information collected through the questionnaire, observation of behaviour, actions and performance of the teachers, interviews with the principals of the schools and the students of the committed teachers.

The teachers were grouped into four categories according to the level of their professional commitment.

These categories are the following:-

1. Most committed	Those who secured above 20 points.
2. Committed	Thqse who secured between 16 to 20 points
3. Less committed	Those who secured between 11 to 15 points
4. Least committed	Those who secured between 6 to 10 points.

No teacher secured less than 6 points, hence, it was considered unnecessary to mention another category of teacher's who could have secured between 1 to 5 points.

2. Testing of the Hypotheses

i Hypothesis:

i) The place of work is of significance for women teachers

Considering the position of woman in Indian society, where home is her primary responsibility and profession has only secondary importance, it was hypothesized that the place of work is of great significance for women teachers. The present study amply supports the above hypothesis. Out of a total of 263 cases in the sample:

a) 207 or 78.7% have shown preference for the place of work over the prospect of earning more at some other place (see Q.No.3.8 in the questionnaire)

b) 198 or 75.3% of the teachers have shown preference to work at the place of their choice even on a lower salary (see Q.No. 3.9(a)).

c) 165 or 62.7% teachers are willing to change their profession for the sake of the 'place-of-work'.

d) 173 or 68.9% of the teachers have said that the 'place-of-work' is more important to them than the general nature of the work. (see Q.No.3.10 of the questionnaire).

The above data amply supports the hypothesis that the 'place-of-work' is a significant factor for women teachers.

ii) There is a correlation between mobility and Professional commitment

The data given in support of the first hypothesis suggest that the place of work is an important consideration for women teachers. It is logical to deduce from it that forced mobility due to transfers or family circumstances will have negative influence on the professional commitment of the teachers and vice-versa; i.e., transfers on request and promotions enhance professional commitment. Table No.5.4 and 5.5 of the chapter 5 of the thesis (p.178 & 184 respectively) are a clear indication of the correlation of mobility and professional commitment. Detailed analysis of the data to show the correlation of mobility and professional commitment is given in chapter five. It was found that upward mobility is conducive to commitment, while downward mobility, horizontal mobility and no-mobility are not conducive to commitment. In fact it was found that 'no-mobility' is least conducive to professional commitment.

Following is the relevent data in support of the above statement:-

1. In case of the first category of teachers (the most committed teachers) the percentage of non-mobility cases is zero.

2. In case of second category of teachers (committed teachers) it is 14.2% only.

3. In case of third category of teachers (less-committed teachers) it is 38.8%.

4. In case of fourth category teachers (the least committed teachers)it is 44.4%.

This shows that there is a negative correlation between 'No-mobility" and professional commitment of the teachers. In case of the first category of teachers, not a single teacher belongs to 'No-mobility' pattern.

Viewed from another angle, it will be seen that the level of commitment decreases, with the decrease in the incidence of mobility. Following data is given in support of the above statement:-

1. In case of 1st category of teachers, incidence of mobility is 100%.

2. In case of 2nd category of teachers, incidence of mobility is 85.5%.

3. In case of 3rd category of teachers, incidence of mobility is 61%.

4. In case of 4th category of teachers, incidence of mobility is 55%.

In the light of the above data, it can be said that the hypothesis that, there is a correlation between mobility

and professional commitment, is true. It also suggests that 'No-mobility' is least conducive to the professional commitment.

iii) For Women, mobility is an important indicator of professional commitment

Case histories of the nine most committed teachers prove the above hypothesis. It was found that 100% of the category one teachers and 85.5% of the category two teachers have gone through one or the other form of mobility during their professional career. For women teachers, any form of mobility necessarily means adjustments to the new conditions of work and making appropriate changes in the family routine in order to be able to discharge their professional responsibilities efficiently. Teachers who make adjustments at home in order to discharge their professional duties effectively, denote professional commitment. Case histories numbers 1, 2, 4 and 6 can be specially referred to as typical examples of the teachers, who have accepted the challenge of change or mobility and have discharged their professional duties efficiently at every place and position. For such teachers their profession means more than an occupation to supplement their family income. Their sincerity and dedication to work and acceptance of mobility is an indicator of their professional commitment.

Teachers who are not committed to their profession however, resent mobility, especially horizontal and spatial mobility. Horizontal and spatial mobility, unless requested by teacher, cause s inconvenience to her at home and generates resentment and dissatisfaction in her. This in turn has negative influence on her professional commitment. Teachers, who are committed to their profession do not unduly resent mobility. Instead, they make appropriate changes in their family routine. They accept the challenges of spatial mobility as well as upward mobility. They neither shirk added responsibilities of their higher position in the profession, nor they unduly resent the change in the place of work.

Committed teachers give lesser importance to the place of work. For them their profession is more important than the place of work. Cent per cent of the most committed teachers and 83.9% of the committed teachers have shown preference for the profession over the place of work. The mobility, both vertical and horizontal, is an indicator of their professional commitment.

For uncommitted teachers, chances of either upward mobility or horizontal mobility are lesser. The uncommitted teachers are adhering to their present profession not because of commitment to their profession or love for teaching, but because of financial gains and non-

availability of any better job. For uncommitted teachers, it is as difficult to get promotions within the teaching profession as it is difficult for them to get another better job. Mobility, is thus, an indicator of professional commitment. The data of research supports this hypothesis.

iv) Professional Commitment is dependent on mobility i.e. mobility is positively correlated to professional commitment and it will enhance professional commitment

The analysis and comparison of the data regarding mobility and commitment revealed that committed teachers are more mobile (87.6%) than the less committed teachers (59.5%).

On the face of the study it appears that mobility and professional commitment are positively correlated, but a detailed analysis revealed that all patterns of mobility are not necessarily conducive to professional commitment. By and large it is true that more cases of professionally committed teachers (87.6%) are associated with mobility, but a detailed analysis of the data revealed that majority of the mobility patterns are not conducive to professional commitment of the women teachers.

The data analysis show that downward mobility, spatial mobility, horizontal mobility and No-mobility are all negatively correlated with professional commitment of the women teachers (see table No.5.4 and 5.5,p.178-84). Normally

teachers regret changing their school or the place of their work. Only in the exceptional cases, where due to some personal reasons, teachers themselves opt for a change of place that, spatial, horizontal or even downward mobility does not have negative influence on professional commitment, otherwise by-and-large majority of the mobility patterns are not conducive to professional commitment.

However, it is an interesting and revealing fact that an overwhelming majority of the most committed and the committed teachers, i.e. 88.8% and 66%, respectively belong to the upward mobility pattern, suggesting that there is a positive correlation between upward mobility and professional commitment. Not only the first and second category teachers belong to upward mobility pattern, maximum of these two category teachers, i.e., 4 and 16, out of a total of 8, and 37, respectively, belong to the fourth pattern of upward mobility. It strongly suggests that upward mobility within the same school is most conducive to the professional commitment of the teachers. Added advantage in this pattern of mobility is that it does not displace the teachers.

Considering the above data, the hypothesis that professional commitment is dependent on mobility and it is positively correlated with mobility is only partially true and can be supported only with due reservations. Upward

mobility, by-and-large is conducive to commitment. It is only when such a mobility grossly effects the family routine adversely that it tells upon the professional commitment of the teachers. Under normal circumstances, upward mobility is appealing to teachers and it acts as a further incentive to professional commitment.

v. There is an optimum mobility quotient which is conducive to professional commitment of women teachers

It has been already established that place is an important condition of work for women teachers, and that there is a correlation between mobility and professional commitment.

Field work revealed that the teachers are very much dissatisfied with the existing policy of transfers and promotions. More than the policy, itself the flaw is in the practice of transfers and promotion policies. Irregular practices in transfers and giving promotions have made the life of women teachers miserable. The irregularities narrated by the sample teachers were an eye opener to the researcher.

Data analysis revealed that a majority of the women teachers i.e. 146 or 55.5% have never changed the place of work and 163 or 62% of the sample teachers never received any promotion during their career as teachers. This shows

that there is lot of stagnation in the teaching profession. It has already been established that stagnation or no-mobility is negatively correlated with professional commitment. It mars the incentive and initiative of the teachers and make them indifferent to their profession. No improvement in the social position, designation and salary, is a definite hindrance to professional commitment.

To overcome the drawbacks of 'no-mobility', one of the considerations in the optimum mobility quotient should be that the promotion rules and policy should be such that no teacher stagnates at one position throughout her career. A system of promotions like that of army ranks could be introduced in the teaching profession also, where a teacher's designation automatically changes after a certain length of service and attainment of certain qualifications. It will save undue harassment of teachers for the promotion and will save lot of red-tapism. The minimum qualifications and length of service to qualify for any position could be prescribed in the promotion rules. Attainment of the next designation and position should be almost automatic. As soon as a teacher qualifies for the next promotion, she should be given the next promotion as a matter of routine without involving any red-tapism. Such automatic promotions will reduce, to a large extent, corruption and use of various malpractices in granting promotions to the women

teachers. It will also save women teachers from lot of harrassment and undue pin-pricks. A period of three to five years should be enough for the promotion to the next grade or position. There should be a large number of designations in the teaching profession so that throughout their teaching career teachers could aspire to get the next promotion or designation. Proper recognition of teacher's work, and timely promotions could work miracles in promoting professional commitment of the teachers. Attainment of new designation and position often renews interest in the profession and enhance professional commitment. Considering the percentage of the teachers (62%), who have never received any promotion in their teaching career, it is no wonder that majority of the teachers in the sample (76%) are not committed to their profession. In the optimum mobility quotient, no teacher should stagnate at the same designation, position or salary during her professional career.

From the point of view of horizontal and spatial mobility, the researcher found that the condition of women teachers is no better. According to the present transfer policy, thousands of teachers are reshuffled each year. Such mass scale transfers cause undue problems and inconveniences to the women teachers. Transfers should not be done on adhoc basis. Considering the negative influence of forced transfers, teachers should not be

displaced unnecessarily. Spatial mobility is recommended only on the request basis, or when it is absolutely necessary.

It is clear from the above discussion that optimum mobility quotient for professional commitment of women teachers is one, where teachers are given timely and appropriate recognition and promotions ... which does not displace teachers unnecessarily. Provision of residential facilities and hostels for women professionals, provide ideal conditions of work for women teachers.

The hypothesis that there is an optimum mobility quotient is valid. There is a lot of scope of improvement in the present system of promotions and transfers. Only the test of time will be able to show the validity of the optimum mobility quotient, suggested by the researcher.

3. The Conclusions and Suggestions for Improvement

i) The Conclusions

A study of the mobility patterns and professional commitment of the women teachers of Delhi was a revealing experience for the researcher. It brought into light the mental pressures and struggle through which the educated women, specially the women teachers of today are undergoing.

The main problem faced by the teachers is the co-ordination of family responsibilities with the professional duties. Considering the present socio-economic conditions

of the society, it has become almost a necessity for the middle class women to supplement the family income, and therefore, in most of the cases, to work outside the four walls of their home.

Till today primary duty of a woman is considered to be looking after her household chores. India like other developing countries has not yet reached that level of modernization, where an average house wife is relieved of many of the household duties by using modern household gadgets and time saving devices. Thus working outside the home has added to the bulk of her responsibilities and physical work. Considering the above conditions of work, two things assume great importance in the life of educated women worker: Firstly, selection of a profession which will give her sometime to look after her household duties and secondly, a convenient distance from the place of work.

Over and above, her own marriage, husband's/father's transfer, children's education and other family responsibilities tend to determine her choice of profession, as well as her place of work. Her own mobility, professional, as well as spatial, to a large extent is dependent upon the conveniences of her family members.

The data of research reveals that mobility in the teaching profession is a fairly common phenomena. Out of a total of 263 teachers, 175, or 66.5% of the teachers

have experienced one or the other form of mobility. There are only 88 or 33.4% of the teachers who have not experienced any form of mobility.

The conclusions, based on the study of the various mobility patterns and the professional commitment of the women teachers are given below*:-

1. There is a definite correlation between mobility and professional commitment of the women teacher.

2. Mobility and commitment are not always positively correlated.

3. Upward Mobility is conducive to professional commitment. 88.8% of the most committed teachers and 66% of the committed teachers belong to this pattern of mobility.

4. Downward mobility is negatively correlated with professional commitment. There are only 15 cases of this pattern in the sample. Out of these 15 teachers, 12 teachers or 80% of them belong to category three and four of commitment.

5. Horizontal mobility is negatively correlated with professional commitment. There are a total of 48 teachers, who belong to this pattern of mobility. Out of these 39, or 81.2% fall under category three and four of commitment.

*For constant reference, consult Table No.5.4 and 5.5 of chapter five.

6. Upward mobility in the same school is most conducive to the professional commitment of the women teachers. Maximum cases of most committed, (i.e. four out of nine) and committed teachers, (i.e. 16 out of a total of 56) belong to this pattern of mobility.

This suggests two things. Firstly, promotions serve as an incentive for better performance, and secondly, with the increase of seniority and proper appreciation of work, the teachers develop certain attachment with the school and they get more committed to the instituion as well as the profession, as a whole. This conclusion is in confirmation with Abbergglen's[12] concept of life-commitment. According to him, institutional commitment enhances professional commitment. By staying in one school and by getting adequate appreciations in the form of promotions etc., the teachers are able to identify themselves with the school and the children. They develop emotional attachment with the school and it gives them a feeling of belongingness. It is not only attachment with the institution which helps in the development of professional commitment, but adjustment with the principal and the other staff members also facilitates their task of teaching.

7. No mobility is least condusive to professional commitment of the teachers. Maximum number, i.e. 40% of

the less committed and 44.4% of the least committed teachers fall under this pattern of mobility.

It is ironical that whereas upward mobility in the same school is most conducive to professional commitment, No-mobility, is least conducive to professional commitment. The only difference is that in the former case, teachers get due promotions, appreciation and recognition in the school. They get better position, status and prestige in the school, whereas in the later case, the teachers lose interest in their profession due to stagnation and no change in their social position or prestige.

8. During field work it was observed that, under normal circumstances, women teachers detest going to a rural school. It is specially true if the distance between the home and school is too much or if there are no proper bus connections. Teaching in a rural school is considered as a punishment by a majority of the teachers. It was most revealing when the researcher overheard a group of rural school teachers, discussing the drawbacks and hazards of teaching in a rural school. The concluding remark of one of the teachers was rather interesting. She said, "पिछले जन्म के पापों के फल भुगतने के लिये हम लोग गाँव के स्कूलों में भेज दिये गये हैं।"

that they are sent to the rural schools to reap the fruits of their sins in the previous births. Such is the attitude of a majority of the teachers who are teaching in the rural schools.

No doubt, there are exceptions also (e.g. case histories Nos 2 and 5). There are some exceptional teachers who have taken the task of educating the rural children as a challenge and who are bent upon improving their lot through sincére efforts and hard work, but such exceptions are few and do not represent the majority. They are a force to reckon with.

It is absolutely necessary that some definite steps should be taken to improve the working conditions in the rural schools and some extra benefits and allowances should be given to the teachers.

The working conditions of some of the government and aided schools are very unsatisfactory. The teachers feel handicapped due to lack of even the necessary equipment in the schools.

9. Except hypothesis No.4, rest of the hypotheses are found to be true. The fourth hypothesis, that professional commitment is dependent on mobility and that mobility is positively correlated with professional commitment, is only partially true. It was found that all the

patterns of mobility are not conducive to professional commitment.

10. The optimum mobility quotient for professional commitment is one, where firstly, teachers get appropriate recognition of work and timely promotions are given to them, and secondly, where teachers are not displaced unnecessarily. Upward mobility within the same school is the optimum mobility pattern for professional commitment of women teachers.

ii) <u>Suggestions for Improvement</u>:

An overall study of the problem suggests that the general scheme of transfers after a certain length of stay at one school is not conducive to commitment. In fact frequent transfers and a majority of the mobility patterns are negatively correlated to the professional commitment; therefore, it might be a good policy, if transfers are done only after an assessment of the performance of teachers. It is true that, often, after a lapse of few years, a teacher might lose interest in teaching the same classes and she might get bored with the same conditions of work. Only, if and when the assessment committee feels that the performance of any teacher has gone down due to stagnation, it should recommend any transfers. Convenient location of the school should be given due recognition in recommending any transfer.

Transfers on request of the teachers were found to be conducive to professional commitment and hence should be given due weightage. Such transfers will help the teacher to work under comparatively relaxed conditions, which in turn will help in improving the quality of her performance.

Mid-term transfers are as a rule a big hinderance in the professional commitment of the teachers, and should not be done as a rule. All transfers, which must be done should take place only after the completion of the final term. Mid-term transfers are bad for the teachers as well as for the students.

It will be worthwhile to make an experiment in the direction of co-ordinating all the transfers, in all the government or otherwise services. It can be so co-ordinated at the national level, that, all the transfers in the country are done during the summer vacations only. Such an arrangement will help the students, teachers and parents/guardians, to settle down before the beginning of the new session in schools.

There is a general practice in many of the unaided private or public schools of Delhi, to higher teachers on temporary basis, i.e. for nine months only. This way they are able to save on three month's salary during the summer vacations months. Such a practice is deterimental to the

professional commitment of the teachers as well as to the commitment of students towards their studies, and their teachers. Neither the teachers nor the students put their whole hearted efforts to the studies and thus the whole educational pattern suffers. Each year a new-set of teachers, is neither healthy for the professional commitment of the teachers, nor for the reputation of the school. Some temporary arrangement and substitution on the basis of performance of the teachers could be of some value but if it is done as a general practice, it is deterimental to the professional commitment of the teachers and is not in the interest of the students.

As 'No-Mobility' was found to be least conducive to professional commitment, the management should see to it that the teachers should get their due promotions at proper time. There is a certain grace in getting promotions at proper time. In a very subtle way it helps in enhancing professional commitment.

Whatever the merits of double-shift system in the government schools are, it is very much resented by the principals, and the staff members of such schools. Hence, as and when, the conditions permit, this system should be discontinued.

There should also be a revision of the leave rules for the school teachers. Considering the status, role and

position of the Indian woman, where her primary function and role is still that of a house-wife and a housekeeper, she should be entitled to more short-leaves.

Provision of residential facilities for the school teachers will be a big step towards giving satisfactory conditions of work to the teachers. Each school should be provided with enough residential quarters for the staff members of the schools. There are already many universities, colleges and other professions in India, where residential facilities are provided to the employees, and the same should be done in case of school teachers also. Provision for residential facilities to the school teachers will also enhance the prestige of the profession and thus add to the status of school teachers in the society.

Establishment of working women hostels in the villages could be of great advantage to the women teachers and other women professionals. Such hostels, run on subsidised rates, are necessary to enable the women teachers and other women professionals like, primary health worker, welfare officer etc., to provide personal security, saving of time and energy, and other basic conveniences of life.

Not only in the villages, the big cities like Delhi also need many more working women hostels on the

Y.M.C.A. pattern. In the urban areas of Delhi, there is a great dirth of such hostels. Their number is far less than the need of the city. Hence, more working women hostels should be built in the different urban and rural areas of Delhi.

Women teachers usually do not like to go to rural school. Added incentives, in the form of extra allowances, promotions, or free convoyance facilities etc. might help in changing their attitude towards teaching in rural schools.

4. Scope for Further Research in the Field

It was felt during literature survey that there is a great dirth of literature in the field of 'commitment'. Very few studies have been made in the field of sociology to determinate the concept of 'commitment'. Inspite of its increasing use in the sociological studies, the conotation and the denotation of the concept are still very vague. A study to clarify the concept of commitment might prove to be of immense value for further research in the field.

During the field work, it was felt that there could be several other factors, which can effect the professional commitment of the teachers and the other professionals. Other factors like home-influences, socio-cultural conditions of the society, economic needs, aspiration level of the

professionals, etc., could be important fields for further research. These factors could be studied either separately or a wider study can be made to determine the various factors which are positively or negatively related to professional commitment of the teachers or other professionals.

Personality analysis of the committed teachers or other professionals could also be a revealing and interesting field of research for a scholar of social-psychology.

A comparative study of the professional commitment of the male and female teachers could be of immense value at the policy planning level.

The present study is related to the women teachers and as such, it gives an insight to the problems faced by women professionals in general. Considering the trend of more women getting into different professions, it will very much be in line to study its impact on the various institutions of our society, like family, marriage etc. Related to it, research could also be done in the field of attitudinal changes of the women professionals as well as their family members.

The above are some of the fields with which the researcher criss-crossed at different levels of the present research and had to make positive efforts to stay away

from getting involved into ancillary problems.

The research will be highly rewarded if at least some of the recommendations and suggestions for the improvement in the transfer policy and promotion rules, are given serious thought and are implemented on an experimental basis to test their worth.

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195. Wood's Dispatch 1854
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196. Year Book 1976
Govt. of India Press, 1978.

APPENDIX-I

This questionnaire is used for purely research purpose. Information given in it will be kept strictly confidential. The researcher will feel highly obliged if the answers are given in right earnastness, expressing your true opinion about different aspects of your profession. Your full co-operation and help will enable therresearcher to make the study worthwhile and the outcome useful for future development and growth of the Teaching Profession.

Thanking you in anticipation for your kind co-operation.

(Please mention the time taken to fill this questionnaire ____________________)

Form Number____________

1. Name: Shrimati/Kumari______________________________
2. Home Address:______________________________

   ____

3. Name and address of the School______________________________

   ____

   ____

Form Number ______

A.1 Designation

A.2 Age

A.3 Marital status: Single/Married/Widow/Separated.

A.4 Name of home town

A.5 From which state have you come to Delhi?

A.6 For how long you are in Delhi?

Years ______ Months ______

B.1 Length of service: Years ______ Months ______

B.2 Academic & professional qualifications:

S.No.	Examination passed	Year of passing	Division	Board/ University
1.	B.A./B.Com.			
2.	M.A./M.Sc./M.Com.			
3.	Ph.D.			
4.	C.T/L.T/B.T/B.Ed.			
5.	M.Ed.			
6.	Additional qualifications & specialization			

B.3 Subject(s) Teaching

B.4 Teaching load per week

B.5 Any other work like Tutorial/Games/Library/Administrative work/Any other

B.6 Participation in co-curricular activities Yes/No

C.1 If married, is your spouse working? Yes/No

C.2 Total number of dependents on you

C.3 Please provide following information about your family:

	Spouse	Father	Mother	Father-in-law	Mother-in-law
a) Level of education					
b) Occupation, if working					

C.4 Please tick at the appropriate income group to which you and your spouse belong.

Income Groups per month	Your's	Your's spouse's
1. Rs.500-750		
2. Rs.750-1000		
3. Rs.1000-1250		
4. Rs.1250-1500		
5. Above Rs.1500.		

2.1 Do you feel satisfied with your job? Yes/No

2.2 I am dissappointed that I ever took up this job? Yes/No.

2.3 Do you believe in regular home assignments? Yes/No

2.4 How often do you check student's assignments?

Always/Mostly/Usually/Rarely

2.5 Do you appoint group leaders among students to check home-work Yes/No

2.6 Kindly rearrange the following alternatives in the order of importance they have for you in choosing the present career. Please rearrange the serial numbers only.

1. Prestige of the job ☐
2. Opportunity ☐
3. Supplement family income ☐
4. Financial independence ☐
5. Achievement ☐
6. Recognition ☐
7. Good working conditions ☐
8. convenient working hours ☐
9. It provides more holidays and leisure time than any other job ☐
10. To utilize the leisure time ☐

2.7 Give your opinion about the following:-

a) Punctuality brings efficiency
Agree/Indifferent/Disagree

b) Punctuality brings mirror effect upon the students
Agree/Indifferent/Disagree

2.8. Do you take school childrens problems as your own? Yes/No

2.9. Do you make extra efforts to understand your students' problems? Yes/No

2.10 Do you spend sometime at home for preparing a lesson plan for the next day? Yes/No

2.11 Usually how much time do you spend in a day for preparing the lesson plan for the next day?

None/less than one hour/near about one hour/ more than one hour/more than two hours.

2.12 What measures do you take to make your teaching effective:

a)________________

b)________________

c)________________

2.13 What are the considerations which you keep in mind while preparing a lesson plan? Please mention in order of preference.

1.

2.

3.

4.

5.

2.14 Are you aware of the Delhi Education Code? Yes/No

2.15 What are its provisions?

2.16 Should it be teacher's responsibility to see to the following aspects of their students' personality?

1. Physical well-being Yes/No

2. Intellectual growth Yes/No

3. Moral development Yes/No

4. Social adjustment Yes/No

5. Development of self-reliance Yes/No

6. Courage to take initiative Yes/No

7. Habits of systematic work Yes/No

8. Love for the country Yes/No

9. Pride for the school Yes/No

10. A sense of responsibility for all that belongs to the school Yes/No

2.17 Should a teacher's responsibility be limited to class-room only? Yes/No

2.18 Is it necessary for the teachers to try to build sound traditions in the school? Yes/No

2.19 Should constant effort be made by the teachers to increase their professional competence? Yes/No

2.20 Do you believe that keys lesson the task of the teachers? Yes/No

2.21 The keys help the students and the teachers in preparing the lessons methodically? Yes/No

2.22 Do you think that the students of today are giving enough respect to their teachers? Yes/No

2.23 Do you get enough respect from your students? Yes/No

2.24 Do you think that the quality of teaching is is improving? Yes/No

2.25 Does disobedience of students pose a problem for you?

Always/Often/Rarely/Never/Indifferent

2.26 Do you believe in giving punishments? Yes/No
Give reasons in support of your answer

2.27 How much importance each of the following reasons had for the choice of your present occupation? Please (✓) mark the alternative applicable to you in each of the reasons given below:

1. Because of your family influence.
   Most important/Important/Least important

2. This was the only respectable job available
   Most important/Important/Least important

3. Because you accidentally got this job
   Most important/Important/Least important

4. Because it is a convenient job
   Most important/Important/Least important

5. Because you were interested in academic work
   Most important/Important/Least important

6. Because you considered teachers were effective members of the society
   Most important/Important/Least important.

7. Because teaching is a clean profession
   Most important/Important/Least important.

8. Because this has been traditional occupation of your family
   Most important/Important/Least important

9. Because of the growing stature of the profession
   Most important/Important/Least important

3.1 Have you ever changed your profession before you entered teaching profession? Yes/No

3.2 Have you ever changed the place of employment? If yes, how many times Yes/No

1.

2.

3.

3.3 Have you ever received any promotions Yes/No

3.4 Please provide the following information in the chronological order about your employment situations (including the present employment):

Place of employment	Name of the institution	Desig-nation	Year of join-ing	Year of leav-ing	Salary last drawn	Reasons for leaving
1.						
2.						
3.						
4.						
5.						

3.5 Kindly put a (✓) mark against one statement which is very near to your future plans.

1. Want to continue in the present job 0
2. Contemplate change 0
3. Make efforts to change 0
4. Will definitely change 0
5. Undecided 0

3.6 If you could have your choice of all the jobs in the world, which would you choose?

1. Your present job 0
2. Another job in the same occupation 0
3. A job in another occupation 0

3.7 Have you ever declined an opportunity to change your present job? Yes/No

3.8 Suppose you are given an opportunity to earn more at some other place, would you like to move from your present place of work to that place. Give reasons. Yes/No

3.9 Will you prefer to get a job in your own home-town or a place of your choice Yes/No

a) Even if the pay is little less Yes/No

b) Even if you may have to change your job Yes/No

3.10 Is the place of work more important to you than the general nature of the work? Yes/No

3.11 Which occupation would you like your sons/ daughters to pick up?

a) For sons Teaching/Others

b) For daughters Teaching/Others

3.12 What in your opinion, is the status of teachers in the modern Indian society? Please put a mark in the column which comes nearest to your opinion.

Very high/High/Average/Low/Very low

APPENDIX-II

Interview Guide Schedule

1. Name:Mr/Mrs./Miss______________________

2. Name and address of the school ______________________

   ____

   ____

3. Type of school: Boys/Girls/Co-educational

4. Management: Government/Local body/Private-aided/ Private-unaided

5. School is from class______ to class__________

6. The school starts from:

   a) Summers ________O'clock to_______O'clock

   b) Winters ________O'clock to_______O'clock

7. Periods a day:____________

8. Duration of each periods: a) Summers_________

   b) Winters_________min.

9. Total number of teachers in the school

   a) Male teachers

   b) Female teachers

10. Total number of students in the school

11. Usually how many teaching hours per week are given to a higher secondary teachers per day

    a) P.G.Ts.________

    b) T.G.Ts.________

12. Usually how much time per day is devoted by a higher secondary teacher for organizing co-curricular activities of the school

13. What is the pay scale of a

    1. Post graduate trained teacher

    2. Post graduate untrained teacher

    3. Graduate trained teacher

    4. Graduate untrained teacher

14. What are the different faculties in the school?
    Arts/Science/Commerce/Any other

15. a) Approximately what is the percentage of new appointments every year ______%

    b) Approximately what is the percentage of transfer cases ______%

16. Whom would you call a good teacher?

    1. One who can produce good results

    2. One who can complete the syllabus within the prescribed time

    3. Takes part in extra-curricular activities

    4. Popular amongst the students

    5. Popular amongst his/her colleagues

    6. Constantly making efforts to improve the working conditions of the school

    7. Takes interest in the administrative work

    8. Who can control the class properly

    9. Constantly making efforts for his professional competence

    10. Constantly making efforts to improve his academic qualifications

    11. One who takes active interest in the professional associations/unions

    12. Any other

18. Whom would you call committed teacher?

1.

2.

3.

4.

5.

6.

. Does forced transfers affect commitment Yes/No

19. In your opinion, voluntary transfers are conducive to commitment. Yes/No

20. Does mobility leave any impact on the quality of teaching learning situation? Yes/No

21. Which type of mobility is best suited for the improvement of the quality of teaching?

22. Investigators observations